4/78

Pathway to God

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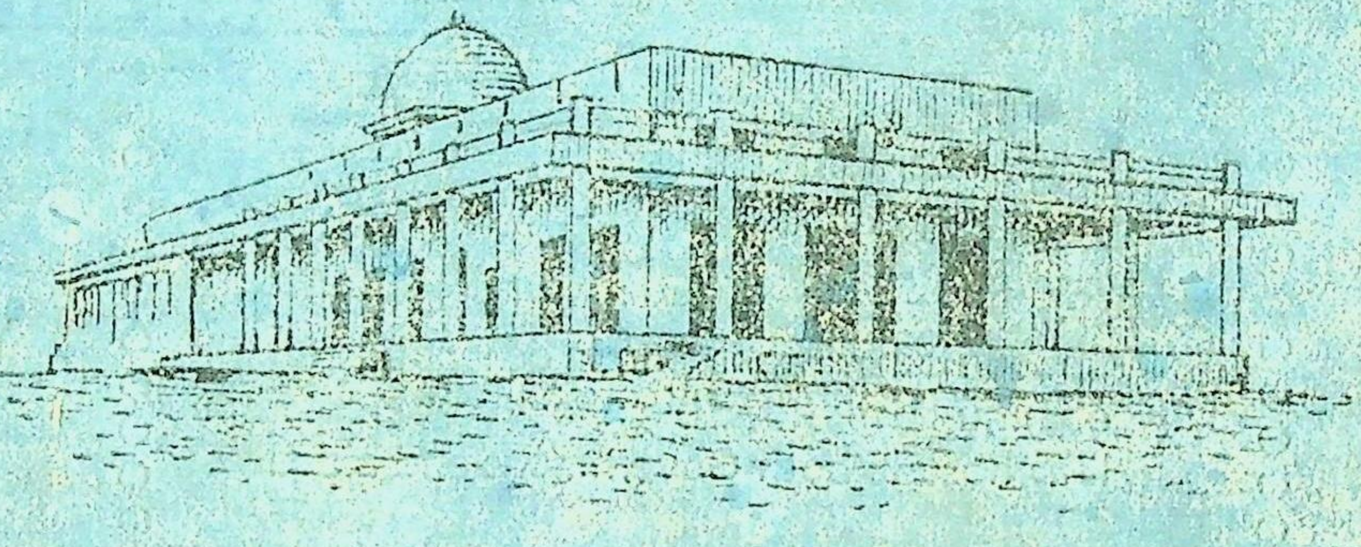
(A Journal Quarterly of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



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PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)

Editors :

Prof. D. G. Deshpande B.A. LL.M.

Shri G. D. Khare B.A. (Tilak)

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PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)

" One God, One World, One Humanity"

Vol. XII | April-1978 | No. 3

Greatness of Gita

गीता सुगीता कर्तव्या । किमन्यैःशास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य । मुखपद्माद्विनिःसृता ।।

— गीतामाहात्म्यम् ।।

Gita, that gushed forth from the lotus-like lips of the lotus-navelled God, should be sung (studied) well. What is the use of (studying) other extensive religious books ?

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JAMKHANDI
3-7-1886

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NIMBAL
6-6-1957

EDITORIAL

Dās Nawami -

The departure day of a Patriot Saint

The nineth day of the latter half of the month of Māgha is known through out the Deccan. as 'Dās Nawami'. It is consecrated to the holy memory of Shri Samartha Rāmdās, who stirred up a bright flame of unflinching faith in Hindu Dharma in the hearts of the Mahārāstra and Karnatak masses, tyrannised under the Mohammedan rule. He was the last link in the series of Mahārāstrian Saints starting from Sant Dnyāneshwar who lived in the reign of Rāma Raya Yadav of Devagiri.

But, unlike the other links of the series. Samartha Rāmadas had keen Socio-Political fervour that marked him out as a political Saint. In the primary stage of his life, his inspiration was purely philosophical. But when, after completion of his austere penance at Takali he made extensive tour of the sacred places through out the length and breadth of Bharat, he was an eye-witness to the untold attrocities of the foreign rulers and the heart-rending sheepish submission of the Hindu subjects, he was shocked to the core and thenceforward his activities took a socio-political turn, resulting in the formation of an organised cult of spiritual aspirants hitched to social emancipation and political awakening.

The formation and conduct of that cult marks Samartha Rāmadās as an adept organiser, and he will go down in history as a model to be emulated by those, who want to build efficient institutions for mass-guidance and common upheaval of a society.

In addition to his organising capacity, Swami Rāmadās had a fine literary aptitude also, which enabled him to produce an inspiring monumental book called Dāsbodha (दासबोध), that can be recommended as a text-book on the art of mass-education and guidance.

In the Nāma-yōga cult of the revered Nimbargi Maharaj, Dasbodh has attained the sanctity of a scripture.

In the prominent places of the Deccan, Swami Ramdas established several centres of his activity--called 'Mutts (मठ)' managed by a head, called महंत, who used to be a tried and trusted disciple of his. These Mutts were the main centres of mass-awakening and agitation; and they also served as the connecting links between the centre and the branches of the organisation that spread out from Kāshi (Benaras) to Kanyā-kumari (Cape Kāmorin).

When the efforts of Chatrapati Shivāji Maharaj for the liberation of Bharat from the Mohammedan domination,reached sizeable dimensions, these Mutts served as so many voluntary centres of the C. I. D. and C.B. I. of Shivaji Maharaj, during his struggle for independence. Owing to their high social status as spiritual aspirants,the inmates of these Mutts had an easy access even to the enemy's camps, and could thus obtain secret information about the enemy's activities and further plans, which they quickly directed to the heads of the Māratha army.

Without going into the idle controversy of whether or not, there was a preceptor-pupil relation (गुरुशिष्यसंबंध) between Samartha Rāmadās and Chatraphi Shivaji Maharaj, we would only say, that, it is an unquestionable historical fact that there was a close co-operation between the two stalwarts, and both of them had a major share in the ultimate success in founding a Hindu Kingdom. that took the shape of a mighty Hindu–Empire, under the Peshwas of Poona. That much information is sufficient for the people of Mahārāshtra and Karnātaka to be highly proud of both ! For, Mahārāshtra and Karnātaka were the main spheres of activity (कर्मभूमि) of both of them.

We tender, hereby, our humble homage to both, on this memorable day of Dās Nawami for, none of them can be remembered without the other coming automatically in the picture !

EDITORS.

Academy of Comparative Philosophy & Religion, Belgaum.

Short report (1-1-1978 to 25-3-1978)

The Board of Trustees held two meetings. Shri D. G. Deshpande, B. A. LL. M., and Shri G. D Khare B. A., have taken over as the Editors of Pathway to God. Shri Ramachandra Narayan Saraf, Shahapur, who is the author of 4 books on Jnaneshwar, has agreed to deliver Gurudev Ranade Memorial Lectures of 1977-78 in Marathi on ज्ञानेश्वरांचें आत्मदर्शन. These lectures will take place in the first week of June, to synchronize with the ' Punya-tithi ' of Gurudev Ranade.

Talks were arranged in the hall of the Mandir as follows:

Shri D. G. Kavishwar Shastri, Pune, one in Marathi
Shri Sheshacharya Jambagi. Athani-Keertans in Kannad 3 days.
Shri T. S. Munagekar, Alandi-Devachi, one in Marathi on ज्ञानेश्वर–गुरुभक्ति.
Shri Padmakar Akolkar, Tryambakeshwar; 3 in Marathi on Shrimat Bhagavat.
Shri Bhadrageri Achyutdas, Bangalore : 11 in Kannad on Geeta Chap. VI.

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Donations were received from Shri R. N. Paranjapye Mulund-Bombay (Rs. 5/-), Shri S. S. Garg, Jaipur (Rs 20/-) and Shri A. G. Kulkarni, Hubli (Rs. 10/-). Dr. N. R. Kulkarni, Belgaum, paid Rs. 501/- and has been enrolled as DONOR of the Trust.

Shri N. G. Naik. Tilakwadi-Belgaum and Shri H. M. Pathak Pune have each paid Rs. 250/– and are enrolled as Life-Members. Shri. S. G. Devanadixit, Chikodi and Shri Gopalrao G. Kulkarni, Bangalore have agreed to be life members and paid Rs. 100/- each already.

Shri R. H. Deshpande, Advocate, Belgaum has paid Rs. 101/- and is enrolled as Life-subscriber of Pathway to God.

We are grateful to all the above persons for their active help to this Public Trust.

A few books have been added to the Gurudev Granthalaya. The readers are slowly increasing.

The Marathi book-ज्ञानेश्वरांचे तत्त्वज्ञान by Smt. Padma Kulkarni will be published in May and English book–Shri Gurudeva's Sampradaya and Heart Homages to Him, edited by Shri K. D Sangoram and Shri M S. Deshpande-will be published in June this year. Those who wish to buy these books. before the date of publication may get some concession in price.

New structure of " Pathway to God ".

It has been decided by the Trustees of Gurudev Ranade Mandir Trust, to incorporate articles written in Marathi. Kannada, Sanskrit and Hindi also in the quarterly Magazine " Pathway to God. " The Editorial Board very much appreciates this commendable decision of the Trustees. Readers of " Pathway to God " would also welcome this decision.

In order to give effect to the decision of the Trustees two Marathi, one kannada and one Hindi articles have been included in this issue. No Sanskrit article was received. Learned Gentlemen are requested to contribute articles in these Indian anguages. It is expected that with this new arrangement the Magazine would find way to the hands of many more readers.

Need for a Coherent Concept of

The Sankhya-Cult in Bhagavadgita

By :- G. D. Khare, Vangmaya Viśārad, Belgaum.

It is a well-known fact, that the veteran commentators of Bhagavadgītā like Sri Şankarācārya, Śri Dnyāneśwar, and Lokamānya Tilak, have interpreted it in widely different ways — their interpretations, in some cases, standing poles apart ! One really wonders, how these and the other self-less commentators of renown could have differed so widely in inerpreting the exhortation of the God-incarnate Şri Kriṣṇa, addressed to his beloved disciple Arjuna, and meant to point out a definite path. What has led to this inconceivable diversity ?

The root of this phenomenon mainly lies in the different concepts that these scholar-commentators entertain about the nature of the Sānkhya-fork of the twin-path of self-knowledge, proclaimed by Śri. Kriṣṇa in the Bhagavadgītā.

Out of the two forks of that twin-Path, कर्मयोग (Activism), and the requisite qualifications of its followers, are sufficiently dealt with in the text of the Bhagavadgītā; but, the concept of the other fork, सांख्य, is restricted to a very miserly ellucidation of two words only—ज्ञानयोगेन सांख्यानाम्. As the Bhagavadgītā exhortation was primarily meant to rouse Arjuna to action, Śrī Kriṣṇa may not have deemed it necessary to dilate upon that fork, at that juncture. But that has resulted in allowing a free hand to the commentators of the succeeding generations to depict the Sānkhya-fork according to their individual concepts, formed on the basis of their own notions, and calculated to support the cult of their choice. Though unknowingly, they have missed the import of Śrī Kriṣṇa's phrase ज्ञानयोगेन सांख्यानाम्, and have thus been responsible for the distortion of the Bhagavadgītā exhortation—giving it a semblance of an unescapable labyrinth.! A close scrutiny of the Sānkhya concepts of the above-mentioned typical commentators will convince the readers of the truth of this statement of ours.

Śrī Śankarācārya's View of the Sānkhya Cult in Bhagavadgītā

Śrī Śankarācārya takes the term 'Sānkhya' to mean "The cult of those ascetics of the highest order, who have acquired the capacity to distinguish between the transient matter and the Eternal Principle, who have taken to asceticism directly from the disciple-hood, and who are always stationed in the state of attunement with the Self." (1) At the same place he explains the term योगिनाम् in कर्मयोगेण योगिनाम् as "the ordinary laymen who engage themselves in doing things with addiction to their fruit."

To substantiate this view of his, Śrī Śankarācārya has written an introduction to his Gītā-Commentary (संबंध-भाष्य) giving therein the genisis of the Gītā exhortation as conceived by him. There he says- "In order to maintain the welfare of the world, the Almighty Nārāyan created, by his mental power, a set of sons like Atri, Angiras etc., and enjoined to them the vedic ritualistic religion (प्रवृत्तिलक्षणधर्म). Then, again, he created another set of mental-sons like सन, सनक, सनन्दन etc. and ordained the vedic religion of renunciation to them (निवृत्तिलक्षणधर्म). The same tow-fold Vedic religion was advised by Śri Kriṣṇa to Arjuna; and the same advice was compiled together in 700 verses by the revered Veda-Vyās, which was later styled as the 'Bhagavadgītā' (1) ...... The ritualistic religion, though normally designed to yield eligibility of abode in Heaven, can also be an indirect means of Salvation, if practised without attachment to fruit". From this it is clear that he equates the कर्मयोग of Gītā to the प्रवृत्तिलक्षणधर्म of the Vedas, and the ज्ञानयोग of Gītā to the निवृत्तिलक्षणधर्म. This entails 'a principal-subordinate relation between the two tongs of the Gītā-Twin-path, as envisaged by Śrī Ṣankarācārya. But this relation of the two tongs goes against the comparison of the two tongs made by Śrī Kriṣṇa Himself in Gītā V-2 to 6, where he treats them on equal basis, and describes their close similarity,—bordering almost on oneness

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(1) सांख्यानाम् – आत्मानात्मविषयविवेकविज्ञानवताम् । ब्रम्हचर्यादेव कृतसंन्यासानाम्। वेदान्तविज्ञानसुनिश्चितार्थानाम् । परमहंसपरिव्राजकानाम् ।।

Moreover, Śri Śankarācārya takes the term संन्यास of Bhagavadgīta to mean 'total renunciation of worldly activities' (सर्वकर्मसंन्यास) , which is a pre-requisite condition of Salvation or Self-knowledge. But this is untenable ; for, in the 2nd verse of the XVIII chaptre of the Bhagavdgiā Śri Kriṣṇa has unequivocally asserted, that, सन्यास means renunciation of ' fruit-addicted activities' (2)

Again. in the fifth verse of the same chapter, He emphatically re-iterates, that, activities involving sacrifice, charity. and penance should not be abondoned, but should necessarily be practised. (3)

Yet another proof of the inconsistant interpretation of the term सन्यास by Śri Śankarācārya, is found in the latter half of Gitā—XVIII-49, where Śri Kriṣṇa mentions the role played by संन्यास in the course of the emancipation of an aspirant. There, He specifically limits the power of संन्यास to नैष्कर्म्यसिद्धि only —(super-natural power to engage in worldly activities without being bound by them), and not upto Self-knowledge. (1) This conclusively proves that Śri Kriṣṇa's connotation of Sānkhyā' as appeating in 'ज्ञानयोगेन सांख्यानाम' is quite different from the spiritual qaulifications of the Sānkhya sages like सन, सनक, सनन्दन etc.,which Śri Sankarācārya has in mind. while commenting on it.

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(1) भूतानुजिघृक्षया वैदिकं हि धर्मद्वय अर्जुनाय शोकमोहमहोदधौ निमग्नाय उपदिदेश । तं धर्मं भगवता यथोपदिष्टं वेदव्यास : सर्वज्ञो भगवान् गीताख्यैः सप्तमि: श्लोकशतै : उपनिदबन्ध ।।

(2) काम्यानां कर्मणां न्यासं संन्यासं कवयो विदु: ।। गी— XVIII-2

(3) यज्ञदानतप:कर्म न त्याज्यं कार्यमेव तत् । गीता - XVIII - 5.

Śrī *Dnyāneshwara's View of Sānkhya in the Gītā*

Śrī Dnyāneśwara has not written much to explain the meaning of the term Sānkhya in ज्ञानयोगेन सांख्यानाम्, appearing in Gītā III-3. There he has simply mentioned the special feature of the Sānkhya system—viz., a complete unison with the Absolute, at the very first glimpse of it.(2)

The same terminology has been used by him in expounding the meaning of the verses 20–21 of the Sixth chapter of Baganadgitā, where ध्यानयोग (Meditation) is dealt with at length (3) Śrī Dnyāneśwara has commented on that chapter, presuming, that it is a chapter on कुण्डलिनी–जागृति and षट्चक्रभेद (Rousing of the spiritual energy and its conquest of the six plexuses in the human body). He himself seems to be conscious of this digresion; but he persists in it,saying,that,he has revealed the salient features of the process,which the great God Vishnu had in mind ! But there is no trace in the whole of the Bhagavadgītā, of any such process of emancipation, wherein there is a complete unison of the aspirant with the Absolute, at the very first glimpse of it. On the contrary, Bhagavadgītā is replete with expressions which show that unison of the aspirant with the Absolute is a process that spreads over a span of several births !

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(1) असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ गी. 18-49

(2) एक तो ज्ञानयोगु बोलिजे । जो सांख्यीं अनुष्ठिजे ।
जेथ वोळखीसवें पाविजे । तद्रूपता ॥ ज्ञानेश्वरी ३.–३६

(3) एऱ्हवीं तरी येणें योगें । जैं इंद्रियां विंदाण लागे । तैं चित्त
भेटों रिगे । आपणपेयां ॥ ६.–६५

Dnyāneśwara, like Śrī Krişņa, does not consider the Sānkhya-fork to the main theme of the Bhagavadgitā; and hence he, too,has not dilated upon it in his commentary,named Dnyāneśwarī.

LOKAMANYA TILAK'S VIEW ABOUT THE SĀNKHYA-CULT

As Lok. Tilak regards Sri Sankarācārya as his antagonist as a Bhagavadgita - commentator, he has taken much pains to scrutinize the Sānkhya - cult, and has written much to refute it. But, unfortunately, his conception about the nature of that cult is based on presumptions not borne out by facts or theoretical proofs. He conceives the Sānkhyas as persons who are wholly engrossed in their efforts of individual emancipation, and who ignore or feel unconcerned about the welfare of the commonalty. He has gone to the extreme of calling them selfish, and laying a charge of duty-defaulters at their doors. "If the differentiation between themselves and the commonalty still exists with them, why should we not call them hypocrites?" says he !

The idea that the Sankhyās are indifferent to the welfare of the commonalty, is wholly baseless. The fact is, that, an aspirant identifies himself more and more with the welfare of the commonalty as he progresses in his search after Self. All the great sages of the past, including the Sānkhya sages, have been described as retiring into solitude for practising penance for the welfare of the whole world ! Even Kapil, the foremost of the Sānkhya sages, is described as finally retiring into solitude for the welfare of Humanity. Their ways of guiding the Humanity may be different; but that doesn't mean that they were indifferent.

Thus it will be seen, that, Lok. Tilak. too, has missed the correct concept of the Sānkhya—cult of Bhagavadgitā.

The Right Concept of the Sānkhyas in Bhagavadgitā

From the scrutiny carried out above, it will be evident that none of the prominent representative commentators has been successful in grasping the proper connotation of the Sānkhy-cult, that will fit in squarely with the detailed comparison of the Sankhya and the Yoga-cult, contained in Gitā V-3 to 6, and VI-1 and 2. What, then, can the Gitā concept of Sankhya be ? That has been a riddle in the past, and would ever have remained a riddle, had it not been for the portion of the Bhagavadgita-text from IV- 34 to IV-38 and V- 1 to 6, which solves the apparent riddle, *when read together*.

In Gitā IV - 34 to 38 Sri Krisṇa has mentioned two processes to Arjuna by means of which self-knowledge could be gained — one to be practised in the presence of a preceptor, and the other to be practised by the aspirant under his own guidance. Immediately on hearing this, Arjuna has cherged, Sri Krisṇa in V-I, of confounding him by advising simultaneously two contrary paths—one of discarding class-duties, and the other of duly observing them. Had the charge of Arjuna been misconceived, Sri Krisṇa whould have snubbed him then and there: but instead, He tacitly accepts the charge, and goes on to clarify their similarity with each other. In Gitā V—2 He has positively admitted that he had advised both कर्मसंन्यास and कर्मयोग, out of which कर्मयोग has a better appeal — being easier of the two. This decisively proves, that, the first advised path, viz., कर्मसंन्यास, was tha path which entailed abstention from class-duties.

But, there being no word in the description of the path cited above, which even remotely suggests वर्णकर्मसंन्यास

all commentators of Bhagavadgitā have missed that import,, and have tried to squeeze out the sense of वर्णकर्मसंन्यास from phrases like सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।। गी. IV—33, ज्ञानाग्नि: सर्वकर्माणि भस्मसात्कुरुते तथा ।। गी. IV—37 etc., appearing at different places in the previous chapters.

Here.it must be noted that the revocation Intended in that sānkhya path is the revocation ot classd-uties (वर्णकर्मसंन्यास) only; and not the renunciation of all worldly activities. For, the aspirants of that path have to continue their efforts in the form of asking ouestions to their preceptor, rendering him service etc. They can revoke their class-duties, because all their desires of worldly pleasures are at an end; and hence there is no obligation on their part, of performing their class-duties as a recompense for worldly pleasures This has been clearly stated by Śrī Kriṇśain in *Gitā* III-16and17.(1)

As that preceptor-guided path was to be followed under the personal guidance of the preceptor--day and night,Arjuna could easily make out, that, it entailed revocation of class-duties, and charged Śrī Kriṣṇa of a dubious advice; and Śrī Kriṣṇa tacitly accepted it,because the preceptor-guided path really entaild the revocation of class duties by the disciples.

And the most significant point as far as this problem is concerned, is, that Śrī Kriṣṇa refers to the followers of this very preceptor-guided path, as Sānkhyās in Gita V-4 and 5.

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(1) यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानव: । आत्मन्यव च संतुष्ट–
स्तस्य कार्यं न विद्यते । गी. III-16

नैव तस्य कृतेनार्थो नाकृतेनैव कश्चन । न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रय : गी. III-17

This conclusively proves. that, the correct concept of the Sānkhya-cult of the Bhagavagītā is the cnncept of the preceptor-guided path, mentioned in Gita IV- 34 and 35; (1) and it is this cnnception only, that aptly justifies the close similarity of the two forks of the twin-path of Bhagavadgita, described in Gita-V-2,3, and Gita-VI-1 to 6.

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(1) तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ।। गी. IV-34

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण
द्रक्ष्यस्यात्मन्यथो मयि ।। गी. IV-35

GURUDEV RANADE AS I SAW HIM

(I)

A friend of mine, to whom I described Gurudev Ranade as a saint, remarked, "You are fortunate to have met a God-realiser" It was the verdict of a Judge that he was. The significance of his statement, dawned on me forcefully. I felt Gurudev's greatness. I realised how fortunate I was to get his association. He is no more, and yet he is ever in my heart !

It was in July. 1944 that I first met Gurudev. He was then the Head of the Department of Philosophy of Allahabad University. He used to take Indian Philosophy in M. A. (Previous) class, into which I was admitted. His frail constitution attracted our notice. Nevertheless he was vivacious, bubbling with energy. His classes were interesting. He was very systematic in presentation of topics. To make a point clear. he would cite examples from our everyday life. The second World War was then coming to an end. The Germans were using V2 rockets. I remember Gurudev remasrked that aeroplane is fast, and faster than aeroplane is V2 rocket; but God can be faster than the fastest of human artifice. He is actionless: and yet, He can be active. Gurudev's enthusiasm in describing God never failed to inspire his listeners.

I was his favourite student. Occasionally I used to visit him in his lodge. One day he called me alone to his room. I was given a plateful of tiffin. He asked me several questions. Probably he wanted to ascertain whether I had any pride. and he probally wanted to confer upon me some spiritual benefaction. That day, some-how, has a special significance for me, and it stands out vividly in my memory.

After completion of M. A. course. I returned to Orissa. Gurudev wanted me to go to Allahabad, again, to take up research work. I could not go,due to unavoidable circumstances. During my stay at Allahabad, I knew he was a saintly person who practised meditation. We heard that he did not eat much. Some one said he lived only on tea. But I never knew that he was a God-realiser. In his "Path-way to God in Hindi Literature" he writes, "epoche, or silence, is a moral characteristic of a God-realiser. Such a person ordinarily never opens his mouth regarding his mystical experiences. He does so, only when he meets another God-realiser." Gurudev was true to his teaching.

Several years after his book "Pathway to God in Hindi litirature" was published, I could get a copy of it. I was simply amazed at the staggering spiritual depth of the book. It was too deep for me to fathom. And yet. I could feel its sublimity, its unparalleled spiritual grandeur. I realised that only a God-realiser can write a book of that order. I was overjoyed to read a book like that ! I wrote a letter to Gurudev Ranade congratulating him on his outstanding performance. Unfortunately for me, by that time he was no more. Thereafter I read all his books written in English, one after another. Each of the books was thrilling and spiritually elevating. Rare are such masterly books. The depth of Gurudev Ranade's Philosophy is yet to be surpaased by any contemporary philosopher of India. As Dr. Radhakrishnan said, " others only taught Philosophy, while Ranade lived it" ?

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" WHAT YOU PRACTISE IS MORE IMPORTANT
THAN WHAT YOU PROFESS ! "

⁂ SWAMI VIVEKANAND

(II)

It was the month of July, 1938, when four of us were travelling from Dharwar to Nimbal, Though the juniormost member of the staff of the Karnatak College, Dharwar, being already in the spiritual line of Professor Ranade (He was not called Gurudeva then.) I was made the leader by my senior colleagues on our first visit to Nimbal. We were naturally in a very expectant mood when we got down at Nimbal during the early hours of a wet day in the month of Śrāvaṇa. When we reached Ranade's house with the help of a porter, the same was shrouded in mysterious silence. Jagannatha, Ranade's aide de, accommodated us in the veranda of the house, asking us not to disturb Ranade, who was meditating in the adjacent room, by our movements and talk.

Ranade sent for us at about 9 A. M. and we found him sitting alone. We were with him for about an hour and a half, during which period he talked about almost every possible subject under the skies except paramārtha.

His abstaining from any spiritual talk disappointed us as we were visiting him with certain expectations in that direction. When I met him alone in the evening and apprised him of our intentton in coming all the way from Dharwar to see him, he said :

" What is the use of talking about paramārtha when there is no genuine craving for it within ? Their mind is scattered in a hundred different ways. Moreover, they are scientists. How can I convince them within such a short time ? So first let them prepare themselves mentally and then we will see what could be done about them. The fact is that they themselves do not know what they want. So. for the present. they may keep on reading the Gītā, "

In the same meeting I had the audacity to ask Shri Gurudeva the following question : " What is the end of life according to you ? " He instantaneously replied; " To attain the Reality for oneself and for others. is and should be the end of human life."

I also asked him how to keep the remembrance of the Name alive. And he replied : " By meditation. by Sādhana."

It is now about forty years since I met Shri Gurudeva for the first time at Nimbal. But his words " By Sādhana " are still ringing in my mind.

S. G. Tulpule
M. A. Ph. D.

* * *

(III)

I had the good fortune of being initiated by the Great Master in 1952 at Bombay, while he was on his way to Allahabad. at the residence of Dr. K H. Kabbur along with Barrister M. P. Anklikar and others.

Thereafter. it was not possible for me to pursue the spiritual practices for many months. In the meantime, Gurudev had returned to Nimbal from Allahabad. One day Shri Anklikar and myself left for Nimbal to spend some time in the company of Gurudev, who impressed on me seriously. that, I should perform meditation regularly and also partake in the Bhajans and his spititual talks. Myself and Anklikar then began to stay at Nimbal in a separate room and we also made arrangements for our continuous stay at periodic intervals.

At this stage, I would like to mention an incident about the visit of His Holiness the Swamiji of Uttaradhi Mutt. A desciple of the Swamiji by name Shri R. N. Desai, Advocate, Muddhebihal, came to Nimbal Ashram to enquire if Gurudev would like to meet Swamiji, and if so, whether he could bring him to Nimbal or whether Gurudev would like to meet him at his camp in Nimbal village. Gurudev stated that the Swamiji was the Head of a great Math. Therefore, he would like to pay his respects to the Swamiji in his camp. Accordingly, he paid a visit to the camp and during the discussions, it transpired that the Swamiji's father was an admirer of Gurudev. One of the close followers of the Swamiji suggested to Gurudev to discuss the systems of Dwaita and Adwaita with the Swamiji; but Gurudev declined to have any discussions as he had come only to have the darshan of the Swamiji and to pay his respect to him. But, the follower still persisted in stating that the Swamiji had studied Sankara's and Madhawa's Teachings and Doctrines very well and he would convince that Madhava's Teaching was superior to Sankara's. For this, Gurudev smiled and replied that whatever he had to say on this subject had already been mentioned in his writings. Here I may be permitted to quote from Gurudev's Bhagavadgita as a Philosophy of God Realisation from Chapter XV, ' Antinomians of Metaphysics' page 186, that, the " only reconciling thread through these conflicting views of Madhav and Sankara-pardon me for making that bold statement-is the thread of God Realisation. It is only the mystical view of Reality that will come as a reconciling factor between these different attitudes and different Doctrines about God, the World and the Self. "

2. I remember now another important incident about the visit of Prof. Burch, Prof. of Philosophy, Iowa University, U.S A., to Nimbal Ashram, where he stayed for about 10 days and had continuous discussions with Gurudev daily for about an hour and more. Myself, Sri Anklikar and Dr. Padaki were asked to look after the comfort, convenience and accommodation of Prof. Burch; and at the end of his stay and before his departure, Prof. Burch told us that there was not anything which Gurudev did not know about philosophy and Mysticism and it would have been a great blunder on his part, if he had not come to Nimbal and met Gurudev to have all the fruitful discussions about Indian philosophy and Mysticism.

Here, I may be permitted to quote from Prof. Burch's article on Gurudev published in the ' Aryan Path '. August, 1959, summed up as follows :

"Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me, he was a friend never to be forgotten. For his disciples he was much more. For India he was one of her great men. In India, as also in other countries, there are many great scholars engaged in various researches, many great philosophers with deep insight into reality, many great mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radiant. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of those rare spirits who show us how fine human nature can be ! "

If this could be the impression of a Western philosopher who has paid such a glowing tribute to Gurudev in his soujourn of stay for 10 days at Nimbal Ashram, I leave it to the Readers and Gurudev's disciples to imagine what a great spiritual Teacher he was with his highest Mystical achievements.

I will now narrate another incident, connected with our Acting President of the Indian Union, Shri B. D. Jatti, which took place soon after Shri Gurudeva Amrita Mahotsava at Jamkhandi. The citizens and the Dowager Rani Saheb of Jamkhandi celebrated the 'Amrit Mahotsava' on the occasion of the 71st Birth day of Gurudev on a very grand and magnificient scale and after the celebrations were over, Gurudev continued to stay for some more weeks at Jamkhandi.One fine morning, when Gurudev was returning from his walk, he came to a bungalow, where some students were awaiting him to narrate their grievances. Both myself and Sri. Anklikar were with Gurudev and at this time, Shri. B. D. Jatti entered the bungalow and paid his respects to Gurudev. Then Gurudev told the students that now their Minister had come, he would be the proper person to whom they could represent their grievances. Shri Jatti was surprised that Gurudev had mentioned before the students that he was a Minister even though he was not a member of the State Assembly itself ! Then, Shri Jatti requested that he would like to meet Gurudev next morning. During his meeting, Gurudev told Sri Jatti that he would become the Chief Minister of Karnataka State and that he should take care of the improvement and other civic problems of the Jamkhandi Town where his spiritual Teacher, Bhvu Saheb Maharaj, used to pay visit and stay for Satsang.

Shri Jatti left Gurudev happily and, as we all know. he soon became the Chief Minister of the then Mysore State and has done a lot for the improvement of Jamkhandi Town.

Bangalore

S. D. Dabady
30-6-77

* * *

THE HEART OF KABIR

Implanted deep in the heart of Kabir was compassion for all creatures. And he made it a rule that abstinence from flesh diet was incumbent on everyone who would be a member of his satsang or community.

Kabir felt that, in touching the creature, he was touching God. To Kabir, as to St. Francis, birds and beasts were brothers and sisters. Kabir was bred in a Muslim family; yet to him the cow was sacred and every creature was sacred.

* * *

BRAHMA JIJNĀSĀ

(Enquiry into Brahman)

Prof. K. D Tangod, M. A.

Both the common man and the scientist alike being fully occupied with their routine affairs seem to think that they are in no way concerned with the enquiry into Brahman. The time and energy of a common man are mostly utilised for earning his livelihood and for making his life in this world more and more comfortable. Most of them are materialists believing only in the pleasures of this world. They regard that philosophy and enquiry into Brahman are as meaningless and useless as " the search for a black cat in a dark room where it is not. " Fortunately all men do not hold this view though most of them do. The scientist, on the other hand, believes in higher pursuits and utilises his time and energy more fruitfully for the investigation of truth. By his serious search after truth he is responsible for several discoveries and inventions which have made the life man in this world very comfortable. But in spite of his achievements the scientist may and does think Brahman or Ultimate Truth or Reality is beyond the limits of his enquiry and therefore he confines his investigation to his limited field. As a result he fails to understand the real significance of his own achievements and their relation to human life and therefore he does not show any inclination to cross the limits of his enquiry and undertake an enquiry into Brahman. This is why man is unhappy even with the achievements of science ready at his service. We are happy to see a few scientists here and there who have exhibited the courage of crossing their limits and entered into the realm of philosophy. Such scientists are very few in number as compared to a large majority which refuses to cross its limits.

Taking the approach of the majority of common men and scientists as it is, it is wrong to presume that all energy and time of man should be and is actually used for earning his bread and satisfying other worldly desires of his. Just as it is true to say that man is born with the instinctive desires for food, sex etc. it is also equally true to say that he is born with the desire to know, to reflect and interpret, to question and answer the problems of life. To reflect and think is the nature of man. To forbid it makes man no-human. To wonder and reflect on his acts are as natural to him as to eat, drink and be merry. Man is an interrogating animal besides being a rational animal and a metaphysical being. He seeks bread but does not stop at it. He also seeks understanding. This being his nature he is compelled to make an enquiry into Brahman. But for this desire to think, reflect and reason out the birth and the development of philosophy would not have been possible. In Bhagavata it is stated that God remained unsatisfied after creating other creatures such as snakes, birds. insects, fish, animals, and the like. He was pleased and was satisfied fully only after creating man who possessed capacities such as body, intellect etc. that could be utilised for the attainment of the knowledge of Brahman. Man therefore is the crown of God's creation. The real purpose of the creation of human body (साधन शरीर) is the attainment of Brahma-Jnāna and salvation that comes as a consequence of it. To be born as men in India is a special privilege. But having had this rare privilege if men in India do not use their body, intellect and wealth as means to the attainment of Brahama-Jnāna they will be fools and no better than the animals in the forest who being subjected to all sorts of limitations suffer. Only when the human body is used for the purpose of Brahmajnana it proves useful and not otherwise

The term Brahman which is taken as equivalent to God stands for the Ultimate Reality, the Supreme Self. It is the absolutely independent Reality in respect of existence (सत्ता) knowledge (प्रमिति) and activity (प्रवृत्ति) –सर्वतंत्र स्वतंत्र. Scriptures describe it as Sat, Chit, Ānanda or Existence, Consciousness. Bliss We also come across the definition of Brahman as being Truth, Knowledge, the Infinite (सत्य ज्ञानं अनन्तम् ब्रह्म). It is tha Absolute Truth; the object of philosophic enquiry. It is taken to be the ultimate cause of origin (सृष्टि) Subsistence (स्थिति) and dissolution (लय) of the world. According to Sri Madhva Brahman has eightfold function of creation, sustenance, destruction, governance, bestowal of knowledge, ignorance, bondage and liberation (सृष्ट्यादि अष्ट कार्य). Brahman is present in everything of this universe (सर्वं खलु इदं ब्रह्म) and as such immanent. At the same time it is beyond this world and therefore transcendent. It is not to be confused with anything of this finite world. Sometimes it is understood as characterless (निर्गुण) and sometimes as the home of infinite number of auspicious qualities (अनंत कल्याण गुण परिपूर्ण). It is regarded as personal or impersonal, sometimes identical with the individual self and sometimes different from it. These and other differing scriptural accounts of Brahman make it necessary for us to conduct a thorough enquiry into its nature not simply being satisfied with what we know from the scriptures. Such enquiry enables us to understand, as far as it is possible for the human intellect, the nature of Brahman. Scriptures are the only source of the knowledge of Brahman. Because the scriptures are subjected to various interpretations by the great commentators of the past like Sri Shankara, Sri Ramanuja and Sri Madhva we feel compelled to use our reason and conduct independent enquiry into the nature of Brahman (ब्रम्ह जिज्ञासा). This kind of enquiry leads to clear knowledge of Brahman (ब्रम्हज्ञान). Though knowable, Brahman cannot be known fully and completely by the finite human intellect. From this it does not follow that Brahman is unknowable or incomprehensible.

Accepting that to know Brahman the enquiry into and reflection upon Brahman based upon the study of the scriptural texts is the essntial the question as to the use of such enquiry and knowledge remains to be answered. While interpreting the opening sutra-अथा तो ब्रह्म जिज्ञासा — of Badarayana's Brahmasutras the commentators have explained that the word अत: means that the knowledge of Brahman which is the resultant of this enquiry (जिज्ञासा) leads to Moksa, the superior painless of all blessedness. The Summum Bonum of life being Mokṣa or release it is to be attained through knowledge of Brahman which is made possible through the enquiry into Brahman. Therefore our highest desire for Moksa justifies enquiry. Even when grace of the Lord is desired as means to final release, such grace can flow only from the proper knowledge of Brahman. Those who seek to Know Brahman please God by such an endeavour. and by His grace are emancipated. The enquiry includes s'ravana (listening to teacher's instructions and study), manana (understanding the instructions through independent reasoning that dispels all doubts and generates conviction) and nididhyāsana (repeated meditation on the accepted truths). The person who undertakes this enquiry (जिज्ञासु) also should possess the knowledge of its purpose and means of its attainment.

Brahman being the highest possible object of enquiry, a layman with average intelligence and normal desires feels that he is not fit to conduct the enquiry into Brahman. Then who should conduct it or when does such desire to know Brahman through enquiry arise and in whom? It is true that it is the most difficult task and all are not qualified to do it. In the history of mankind we come across only a few gifted and blessed souls who have undertaken such enquiry perhaps because they are the only persons fit for this job Only those who possess the moral qualification such as self-control etc, besides keen desire to know Brahman and sharp intellect to be used for the purpose. are considered fit for this task. As Sri Shankara explains it while interpreting the word अथ in the first sutra the desire to know Brahman has for its antecedent conditions the possession of the qualities of discremination of things eternal and non - eternal, non-attachment, to the enjoyment

of fruit here or hereafter, possession in abundance of the qualities of calmness, equanimity and other such means, and the desire for release. It is pointed out that such a desire and these necessary qualities are seen only in the noble and blessed individuals in whom the element of Sattva (light or boyance) predominates. These are the noble souls (सात्विक जीविs) qualified for salvation (मुक्तियोग्य s). From this it is clear that many others without these qualifications are not fit for this job. In them no such desire to know Brahman is seen and they may even look down upon others who are after such enquiry and knowledge. It is also suggested in this context that a spiritual aspirant possessing these moral excellences should enquire into the nature of Brahman by seeking instruction from an illumined teacher (गुरु) in an earnest subdued manner with complete faith and devotion. Acharya Sri Madhva is of the opinion that such enquiry to be meaningful presupposes that Brahman or the Lord has attributes (सगुण) and is not attributeless (निर्गुण) formless (निराकार) and actionless (निष्क्रिय) and so on. He further emphasizes that such enquiry to be possible presupposes that the individual undertaking the enquiry is necessarily different from Brahman, the object of enquiry and the bestower of moksa The candidate for spiritual knowledge and life should be morally pure. Though philosophy as Brahma jijnāsā is a consistent effort of reflection it is not possible with indulgence in ways of life which show lack of restraint. A life dedicated to the pursuit of wisdom must be an ethical life. This appears to be the main emphasis of the first aphorism quoted above-
अथातो ब्रम्ह जिज्ञासा,

The knowledge of Brahman is not a matter of faith but the result of enquiry. Insistence on a logical approach to religious problems has been a persistent feature of the Indian tradition. Brahma jijnāsā goes on till the realisation of Brahman is attained. The realisation of Brahman, when attained destroys all evils, avidya etc, and all the seeds of rebirth.

Threfore, Brahman should be regarded as an object to be dedsired, enquired into and known.

The objection is sometimes raised that an enquiry into Brahman is unnecessary if Brahman cannot be known completely and it is futile if it cannot be known at all. In trying to know through enquiry something unknowable we should not waste our valuable time and energy. If on the other hand Brahman is pure and absolute intelligence it is open only to intuition and is not a proper object for enquiry and discussion. These objections can be answered and it can be proved that Brahma-jijnāsā is not a useless endeavour. It is true that the infinite Brahman cannot be known completely by the finiter human intellect. From this it does not follow that enquiry into Brahman is either unnecessary or futile. We may remind ourselves here of the point already referred to earlier that Brahman, though partially known, is not unknowable and incompre-hensible. And the desire to know can only be with refernence to an object which is not definitely known, so that by reasoning and discussion we can hope to reach a definite conclusion. Brahman, beyond doubt, is such an object of enquiry and knowledge. Sri Shankar says that Brahman is ones own self अयमात्मा ब्रह्म. Each one cogizes the existence of himself. Yet an euquiry into the nature of Brahman is essential since there are conflicting views about its nature in the scriptural texts. As knowledge of Brahman would lead to the grace of the Lord which in turn leads to the emancipation of the souls in bondage it is wrong to suppose that the human efforts directed towards this end would amount to waste of time and energy. Hence the worthwhileness of Brahma Jijnāsā.

SVĀDHYĀYA

Never neglect your Self-study.

(स्वाध्यायान्नप्रमदितव्यम्)

C. K. Joshi B. A., B. Ed.
Tilakwadi-Belgaum.

स्वाध्यायान्नप्रमदितव्यम् Never neglect your Self-study " is an Upanishadic excerpt. The great Guru's in olden days during times of the Hermit system of Education, used to give a piece of advice to the students who entered life after completing their education. As we have convocation Addresses now, they had ' स्नातकोपदेश '. An address to give an advice to the out-going students. These are the words of advice in the Taittiriyopnishad. ' तैत्तिरीयोपनिषत् '

सत्यान्नप्रमदितव्यम्। धर्मान्नप्रमदितव्यम्। कुशलान्न प्रमदितव्यम्। भूत्यैन्न प्रमदितव्यम् । स्वाध्याय प्रवचनाभ्याम् न प्रमदितव्यम् । देव पितृ कर्मभ्याम् न प्रमदितव्यम् । etc.

What is meant by self-study ' स्वाध्याय ? '. Why should we have it ? How do we need it after our educational career ? And what does self-study comprise of ? etc. are things to be discussed here.

स्वाध्याय Self study as defined by our ancient Gurus is the study of Vedic texts or scriptures. It is the study to be continued by an individual after he completes his studies at the feet of his Guru and it should be distinguished from what he learns there.

In this connection I may quote the words of Swami Vivekananda. ' स्वाध्याय ' Self-study is repeating the Vedas and other Mantras by which the सत्व material in the body is purified.

What is meant by study in this case ?

(' तप: स्वाध्यायेश्वर प्रणि धनानि क्रिया योग:)

It is not the study of novels or story books but it is the study of these works which teach the liberation of the soul. Then again this study does not mean controversial studies at all. The yogi is supposed to have finished his period of controversy. He has had enough of that and has become satisfied. He only studies to intnsify his convictions ".

From Vivekananda's lectures on Raja-Yoga
(Complete works of Vivekanand Volume !)

स्वाध्याय– self study अध्ययन (study or learning) and अध्यापन (teaching). This is the reason why persons who had studied the Vedic texts from their Gurus continued self-study and teaching of these texts even after learning from their Gurus. We come across here and there the orthodax Pandits who are busy with self-study as their life mission even today. This self-study was intended to help them for better and better understanding of the texts and their deeper meaning and their relevance to the problems of life. It was supposed that by better understanding of the texts through self-study it was possible for them to face the problems of life successfully. Understood in this sense, the self-study is sure to prove beneficial to us even today.

The outgoing students in olden days were advised not to swerve from self study or neglect it. They were asked not to be defaulters by neglecting the constant self study, not to swerve from the study and teaching of scriptures.

In the present context of our age the connotation of

'स्वाध्याय' self-study may be widened so as to include in it the self-study of anything that helps the development of the individual.

Self-study is for our own self-satisfaction, and self-growth-physical. mental and spiritual. It is not to prepare for any examination or any University-Degree. Besides specilisation in any branch of knowledge one needs a self-study in order to make one fit to live in the society as a human being. Along with professional growth man should also grow as a man. Every human being irrespective of position power or rank in the society is a link in it. That's why one needs a close study of how to adjust, conduct one–self, pull on with society, make one's own life fruitful. purposeful, comfortable and live in harmony with others. Life on earth is a golden opportunity to earn name and perpetuate it for one who desires to do so 'मरावे परी कीर्तिरूपे उरावे'. Even after death man should leave some sweetness behind him. Therefore. everyone should devote sometime every day to read or to know something useful to lead one's life better in the society, in addition to the bread-earning-knowledge. Maxim Gorky – a Russian writer observes- "Man has learnt to swim across a vast ocean like a fish, man has learnt to fly across the whole sky like a bird. but alas! man has not yet learnt to live like a man in the world. That study which helps us to live like a man in the world is 'स्वाध्याय' the self-study. Man pursues that knowledge of his own accord in which he is interested. For that he never needs any compulsion. As regards this type of self-study man needs some body to compel him. This is the reason why the great Guru's of ancient times used to advise the students who were about to enter life after their educational career as 'स्वाध्यायान्नप्रमदितव्यम्'. Self-study may include books or literature on ethics. principles of life, religion. philosophy. books on life of different people in different parts of the world, their ways of life their way of thinking, their way of tackling the problems of life, the life-histories of great people describing how they were able to steer clear their boat of life etc. We are reminded of the words of the English poet H.W. Longfellow here — "Lives of great men all remind us. We can make our lives sublime". Regular reading and digesting what we read or know suerly elevates us to a higher plane of life What we read or know should influence our practical life. What we eat is not but what we digest is important. Similarly what we read is not but what we digest is important. At this juncture. I am remineded of the words of a great English writer. Andrew Carnaigie "A man's reading programme should be as carefully planned as his daily diet, for that too is food without which he can not grow mentally" Gorky says - Book reading -- that mysteerious process of man's fusion with the great minds of all ages and people revealing to man the meaning of life and his place in it. Self-study makes a man full. Man is a student till the last breath. Had there been no death man's mental growth would have had no end. Mental growth alone gives man a weight to his personality. Self-sfudy helps a man concentrate his mind, see clear his way through, take a calm and clear view of the problems of life, have a relief to the mind which is always under heavy tension of the problems and worries and gives strength to face and tackle new probloms.

Human mind is like a spring It remains compressed as long as the weight is there on it. The moment the weight is removed it assumes its original shape again. Or it is like a piece of rubber. It remains elongated as long as the force is acting on it. The moment the force is removed it regains its original shape. The moment man steps into practical life he forgets all good values and comes under the influence of the practical values which are quite contradictory to the desired values. If there is a pressure of good values on the human mind we can expect some good behaviour from a man in the practical world. R. L. Stevenson commenting on the ten commandments says- " It is easy to be an ass in the world but it is very difficult to be a good man " He gives us a few convincing examples to show how even so called pious minded persons behave quite contrarily to good values. If man has a bad (counterfeit) coin, he mixes it with other coins and tryes to pay it off to some one else. When he parts with it he feels a joy. Man makes a show of hard work in the presence of his authorities, In their absence he neglects it however right minded he may appear to be. Man easily takes to wrong values and tries to avoid right values because they are difficults. It is very difficult to overcome this weakness of human mind. It needs constant hammering of good values of life. They must be dinned into the ears every day. In this respect self-study helps us a lot to keep balance and control over our mind and not to lose sight of the right values of life. The time that is spent in self-study is well spent. It helps a man to dive deep into him self, understand himself and to develop self-thinking power. A cow gulps in grass when left in a meadow. After words she ruminates and digests the food gulped in. Similarly self-study is but rumination and it helps a man to translate the right values of life into practice.

स्वाध्याय Self-study is not only for a man who is able to read and write. It is meant for one and all irrespective of cast creed. sex. age and the level of education. Even an illiterate man can have his self-study in his own way. He can attend to some discourse. lecture or talk of a learned person. The habit of self-study must be developed and maintained throughout life. !f not. man finds it difficult to have self-study regularly and as a result of this he fails to keep his mind under control. Our mind is what we make it ' मन एव मनुष्याणां कारणं बन्धमोक्षयो: ' mind can make a hell of heaven and a heaven of hell. It is like a piece of land and we are like farmers. As a farmer always takes care of his land we must also take care of our mind. A farmer never allows any unwanted growth in his field. If it is there he immediately removes it, similarly we must take every care that only the wanted things grow in our mind. Though the land is clean and tidy sometimes some unwanted seeds fall on it from somewhere and give rise to unwanted growth. So also in case of our mind. Here self-study plays a significant and effective role. It keeps the mind always full of desired things and weeds out the undesired things. Barring a few exceptions man is generally fallible to passions, the षड्रिपु– काम, क्रोध, मोह, मद, मत्सर, लोभ and commits mistakes and incurs irreparable losses, Self-study helps a man to keep control over these passions the more control he gains over them the more infallible he becomes. A person who loves self-study and spends at least sometime everyday, in self-study creates a favourable atmosphere around him and sets an ideal example to the young generation to develop the studious habits It will directly and indirectly have deep and solitary effect not only on his own mind but also on the minds of others who come in contact with him. Once we cultivate this habit of self study,it will remain with us. Even if we try to leave it, it won't leave us. It will follow us like a shadow. I have seen and heard people never missing their self-study even when they are on tours or busy otherwise. Shri Vinobaji Bhave, the great leader and the father of the Bhudan Movement used to have his self-study even when he was put in a dark and dungeon room of the prison. His स्वाध्याय alone could keep peace of his mind. He used to walk up and down from one corner to the other in the room reciting Vedas, Upanishads and Geeta etc. He used to feel hungry and enjoy the coarse food supplied. Lokmanya Tilak could write his monumental master piece Geeta Rahasya' while in prison. He never missed his self-study. We find such examples in case of many great persons like Vivekananda and Mahatma Gandhi. Their self-study helped them to keep presence and peace of mind and manage their boat in the turbulent ocean of life. So self-study has its own place in the life of every one and let me conclude with the Upanishadic sentence again – ' स्वाध्यायान्नप्रमदितव्यम् ' Let us not miss self study for self growth.

* * *

He who is in the company of noble thoughts, is never alone.

TRUE RELIGION AND SELF KNOWLEDGE.

By Shri. S. S. Desai, Dharwar.

The current idea of religion is closely intermixed with the idea of God. The idia of God has brought in the idea of sin in man and of the purificatory process in the form of rituals, ceremonial worship of idols and the blessing from priests and precptors. The idea of God also brought in the idea of the Divine Right of Kings Thus, these two classes, kings and priests joined hands together and played havoc in society, for power, pelf and self, by taking advantage of the credulous feelings of the gullible public. The prevailing state now is that the religions are represented only by particular rituals, modes of diet and dress, and different social customs. holidays and other manners which do not form part of a true religion at all. They are only outer trappings of religion which have been the cause of differences of opinion and, therefore, of conflict. clash, fight and war and bloodshed in the name of religion.

The reactionary result of all this was the advent of communism in Russia and China, and socialism in the welfare states of Norway, Sweden, Denmark, Switzerland etc. where God and the managing agents of God, viz, kings, priests and preceptors have no place and all the material and physical necessities and comforts of life have been equally provided to all. Want and poverty have fled from society. External unrest has disappeared. And comparative peace has been established. In many other countries of the world, though kings with their Divine Rights have disappeared they have reappeared in the form of Presidents, Ministers, and merchant-princes. And priest craft and preceptorship are still ruling rampant in all their turbulent forms. The result is unrest, conflict, clash and war and no peace. Again even in the socialistic welfare states, though there is outside peace with total removal of want and poverty and the establishment of economic and sociol equality, liberty and fraternity, there is no inward peace to man and there are said to be more cases of suicides there than in poverty-ridden countries like India. These are the lessons we have learnt from past history.

What is the motive-power that is urging man to carry on all these outside activities ? On close analysis, it is found that man is seeking permanent unmixed happiness and eternal peace and hopes to get them from the outside material world with the help of material science and technology. Though material science and technology have largely helped the growth of the production of the necessities of life, they have also promoted the growth of the production of luxuries and superfluities which have degraded man morally and spiritually, thus stimulating a lust for power, wealth and sensuous enjoyment which is the source of rivalry, competition, clash, and war, ultimately ending in the production of nuclear weapons and the destruction of humanity itself. We have to learn the great lesson that accumulation of material wealth and possessions and any amount of sensual enjoyment will only add fuel to the fire of passion in man and will never bring no permanent unmixed happiness and peace which we are vainly seeking in the outside material world.

Then, where shall we find permanent happiness and peace ? Here, true religion comes to our rescue and proclaims with a trumpet voice, on the authority of hosts of saints and sages of all countries of the world from times immemorial that man can never get permanent happiness and peace from outside. and that his own true self which he truly is, is the source of permanent happiness and peace and for that he has to investigate and discover himself. He has to perform the experiment in an introvert way and arrive, as it were, at his own true self which he finds to be permanent happiness and peace itself incarnate. It is his own true nature which he always is, and which he was wrongly and vainly seeking in the non-self outside world. Self/knowledge is thus the goal of mankind.

Bhagavd-gita, the holy scripture of the entire humanity gives as its first advice that man should realise first that he is देही and not देह, that he, **has a body and mind**, and that he **is not body and mind**. His wrong identification with the body and mind is the true cause of his untold sufferings and misery. He should realise that his self is immortal bliss.

Thus, " religion is the manifestation of the Divinity already in man " says Swami Vivekananda. Sri Rajagopalachari in his book " Bhagavad Gita " says :- " The first step in religion is to realise the existence of an entity behind the apparent body i, e; the soul. " Again in the words of Gurudeva Ranade " The first rung of the spiritual ladder is to realise Atman as " I am this Atman ". आत्मानं चेद्विजानीयाद यमस्मीत्ति पूरुष: Upanishad.

Man has to investigate and discover himself. Here is a supreme discovery which is awaiting the attention of a rational and scientific-minded person and it amply repays the effort put upon it. This is the science of spirit. It is an art also. In fact, no effort is necessary. Nothing new has to be done and achieved. Effort and doing, on he other hand, spoils and hinders the desired result. One has simply to be and to remain as oneself truly is, thus eliminating indirectly all the non self i e. mind and body first and the world next. To sever all connections with non-self world and to join oneself to oneself, as it were, is real yoga in the language of the Gita. " तं विद्यात् दु:खसंयोग वियोगं योग संज्ञित. " In the language of the Bible, "Be still and know that I am God ". Religion is realisation of oneself, the process of discovering oneself.

Man has unluckily forgotten himself and has wrongly identified himself with an individual mind and body, and as a result, out of delusion he is trying to seek peace and happiness in the outside world in vain. Now, true religion tells him that he is in truth eternal peace and joy, the one all-powerful and all-pervading Truth. He is told that he is not a sinner needing the purificatory process through priests and Swamis of Maths and that he need not pray to an external God for this thing and that thing. He is told that he is ever a lion and never a bleating lamb He has somehow come to think that he is a lamb and has learnt bleating through wrong associations. He has to unlearn all that was wrongly learnt, has to remove the idea that he was a lamb and has to restart roaring like a powerful lion. To gain the knowledge of self is to receive the message of strength, power, peace and fearlessness.

True religion is a regular science of experimentation and verification of discovering the existing Law and Truth of oneself and of never creating a new thing. One has to search minutely and concentratedly in the inner recess of one's own heart, completely losing the outward-looking eyes of the mind and the senses and thus disassociating one self from the non-self external world of ever-changing matter One has simply to extricate oneself from the wrong identification with the mind and the body and from the demon-idea of non-self and to alight on one's own self, as it were, and be oneself, pure and simple as one ever truly is, the one eternal, immortal, ever-existing consciousness and Bliss. As a result, one finds that one's own self is the one-self of all living beings and that all beings lie in one's one-self so that now one's life is not an individual life: but one lives in all as all " सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

" Gita 6-29. One will hereafter harm non, not even the beast, bird and reptile. One will always be engaged in doing good to humanity, सर्वभूतहिते रताः (Gita 5-25). This Truth of experience supplies the basis for moral philosophy and moral conduct in the world.

The science of self-knowledge is a regular science of experimentation and verification and there is no question of blind faith and belief. Here is surely a place even for an atheist and an agnostic. One may not believe in the existence of

God. One may doubt God's existence. But none dares deny one's own existence and can never disbelieve nor doubt one's own existence. Here one moves on surer ground, not relying on belief or faith in outside persons or scriptures Here, three pertinent sayings of the Bible come to our support. 1) " The Kingdom of God is within you and who-so-ever shall know himself, shall find it. " 2) " I and my father are one. " 3) " Be still and know that I am God. " This is also the message of the Upanishads and the Gita. " अहं ब्रम्हास्मि ", " I am God. " " When Prophet Muhammad was asked by his relative Ali, " What am I to do that I may not waste my time ? " The Arab Prophet answered " Learn to know thyself ". His counsel was priceless. Why ? Let Muhammad answer again, in the words which He wrote down in the Quran:- " He who has understood himself, has understood his God. "-An extract from Paul Bruntons ' " The Quest of the Over-self. " Gurudev Ranade also has corroborated this view in unequivocal terms in his famous work on Brahma Sutras " Vedanta as the Culmination of Indian Thought " saying " If the Lord is looked upon as Self, there is a trace of duality still left lingering. On the other hand, if the self. is looked upon as Self, then no trace of duality is self. Non-dual experience alone is the perfect experience which reveals the Truth of the one self and which alone solves the riddle of life. "

This is the religion of Vedanta, as Swami Vivekananda puts it, which is universal in its application and which is quite unlike the popular and current religions of .today which are dogmatic and credal in character, calling for faith and belief in the words of an individual prophet or scriptural book, and which are, therefore, unscientific and do not appeal to the modern man of science and reason.

Acharya Vinobo Bhave speaks emphatically in his book " The Third Power " :- Self-knowledge or wisdom is the eye, science is the feet with no eyes, man would not know where he is going. With no feet, he would be able to look about him; but would have to sit still at home. Nothing can be done in this world without science; but science cannot go in the right direction without self-knowledge. The experience of the unity of life is termed Vedānta. It means that I must treat all beings with equal respect. This idea that equal honour is due to all, is the basis of Ahimsa.(non-violence).Ahimsa is a way of living. Vedanta is a way of thinking. In the world of the future, science and spiritual wisdom will have a place. Power-politics and sectarian religion will have none. Parties, power-struggles and nationalistic interests are doomed, though they will give a lot of trouble before we are rid of them. Nevertheless, they will have to go; because they cannot endure the light of science. Science has made the whole world one neighbourhood and linked it with other planets In this new setting, the old ideas must go. Many ancient forms of worship now serve only to restrict the heart's sympathies and to divide man from man. All these narrow traditional forms must come to an end. and the **soul-wisdom which is the essence of religion** must take their place. This soul-wisdom or Self-knowledge will endure along with science, and the cause of humanity will be furthered. We must raise ourselves above the mental level to the supramental level. We ought to be able to develop a social machinery which works without friction. Our bodies are such machines: our bones and muscles work without friction. because they operate by the power of love. If the foot is in trouble, the hand goes to its help at once. If our social machinery were built like our bodies, our old ideas and accepted standards of conduct have to be completely abandoned."

Spiritual Science of the One Self of the Universe and the material science need not clash with one another, and can go together hand in hand, in harmony and cooperation. But the material science and technology should be kept within proper limits, should subserve the spiritual science, and should only serve the material needs of man's life without providing luxuries which harm the morale of man and the higher values of life, which are conducive to permanent happiness, immortality and peace. These truths of life should be continuously hammered and dinned into the ears of the modern man.Preservatioh of human rights and duties can be thus achieved, promoting a life of co-existence with others and other nations, with perfect good-will, love, and a spirit of mutual help, thus fostering equality and brotherhood.

Saints' Literature in Marathi

By :- Dr. P. N. Upadhye, Bombay

[From the speech dilivered under the auspices of Sahitya Akademi, Regoinal office, Bombay]

India is the land of sages,savants and saints from immemorial times and she has produced great mystics like Yajnyvalkya, Satyakāma Jābāla, Janaka, Mahāvira, Buddha in the past, Gaudapāda, Sankarācārya, Rāmānuja,Vallabha, Madhava and such others in medieval India, and Paramahansa, Vivekānanda, Rāmathirtha, Ramana Maharṣi and Gurudev Ranade of this century. All of them were gifted writers of high order and their thoughts are reflected in their literature so lucidly, that, it formed a separate class of literature,viz. Literature of Saints, stamped with poetic fancy touched by philosophical realisation, in true sense of the term. India is a blessed land of many provinces and oach of them has the legacy of this tradition; and as such, we find Saints' literature in all Indian languages. Mahārāṣtra is no exception to this rule, and this province has a very fertile and rich soil to produce saints from 12th century onwards to this day. It is not possible to take a survey of Saints' literature in Marathi exhaustively in this short article: and therefore, an attempt is made in the following pages to touch some salient features of the literature of Saints in Marathi language.

Before I deal with this type of literature let me explain the word 'Saint' in English or ' Santa' in Marathi. The English word Saint means - a holy man, calm as a stroam, a person who is sanctified or holy, a godly person, one characterised by or eminent for piety, virtue and purity.

(1) The popular notion of saint is a being of eminent holiness.

(2) The word Saint, has been derived from Latin Sanctus - to render sacred, or to sanctify; and in biblical use a Saint is one of god's choson people.

(3). All these meanings indicate that a Saint is a virtuous-pious-sanctified person, and he blesses against evil influences as well as he saves men from evils. When we take into account the word 'Santa' in Sanskrit as well as in Marathi, we get explanations as follows.

(1) अस्तिब्रम्हेति चेत् वेद सन्तमेनं ततो विदु: ।
(2) ब्रम्हास्ति इति ये विदु: ते सन्त: ।
as Shankarāchrāya says in his commentary on Vishnusahasranama on the word, सग्दति (one of the names of Vishnu)

(5) Tukarama Maharaja says संताला उमजे आत्मसुख,
or जगांत पिशाच्च अंतरीं शहाणा । सदा ब्रम्हीं जाणा निमग्न तो ।।

Samartha Ramadasa speaks as follows-- संत आनंदाचें स्थळ । संत सुखची केवळ । नाना संतोषांचें मूळ । ते हे संत ।। सत मोक्षाचीं विश्रांती । संत तृप्तीची निजतृप्ती । नातरीं भक्तांचीं फलश्रुती ते हे संत ।। संत समाधींचें मंदिर । संत विवेकाचें भांडार । नातरीं बोलिजे माहेर सायुज्यमुक्तीचें ।।

Many Saints can be quoted in this context, and all these rellerences, clearly indicate the exact meaning of the word "Saint" or "Santa" (सन्त). The English word

'Saint' may' speak, of his virtuous side or ethical side, but the Indian word 'Santa' speaks of qualities such as social, ethical and spiritual. It is not to say that the Saints of other countries do not possess these qualities; but the word saint in English language does not connote the entire sense, as we get it in Indian languages. The 'Saint' is he, who knows 'Brahman', the very Reality. He is a realised person and he obliges for the sake of obliging others, without expectation of any reward or fame or honour. He is also called a 'Sādhu'. With this background of the meaning of the word 'Saint', we may peep into Saints' Marathi literature and find out their special features.

In the beginning it may be stated that the beginning of Marathi literature started from 12th century A. D. , and what was there before, is not discovered so far. So, we start with Mukundaraja, whose Vivekasindhu is considered to be the first book in Marathi, written in 1188A.D. This work consists of 18 chapters, in which he speaks of परमार्थ as given in Vedas and Upanishads. His another work Paramâmritha (परमामृत) is a work, in which the first systematic attempt was made in Marathi for the exposition of the Vedantic principles. According to Prof. R. D. Ranade, he adds to this intellectual exposition some mystic hints, which show that Mukundaraja was not merely a philosopher, but a saint likewise.

(7) The title Paramamṛta may have influenced Jnaneśrvara to name his work Amṛtanubhava or Anubhavamṛta. As said earlier the work contains many mystical experiences. For example, we may quote the following: स्वेदकंपादि उठती । अष्टसात्त्विक भाव प्रकटती । पावे साम्राज्य-संपत्ती । रंक जैसा ।। (12-1) Here he tells how perspiratton, shivering and other bodily marks characterise the ecstatic state. He also says that a mystic loves all beings, because they are all of them the embodiments of God (13-16). Here we are reminded of statement in the Upanishad the सर्वं खलु इदं ब्रम्ह.

From Mukundaraja let us jump to Jnanesvara who is considered to be a mystic king and a poet philosopher in Marathi language. He was born in a good family in 1275 A. D. and he took Samadhi in 1296 A. D., He wrote the famous work Jnānesvarı in 1290 A. D. and it made him immortal in the history of Marathi literature. This work is considered as the queen of mysticism—such is the glory of the work. It is of 18 chapters in 9033 verses (or Ovis as called in Marathi) commenting on the Bhagavadgīta in a Prakrit language like Marhati मऱ्हाटीं.The special feature of this work is that it is a work written in Prakrit (not in Sanskrit)viz Marathi, in such a manner as Jnanesvara says माझा मराठाचि बोलू कौतुके । परि अमृतातें हि पैजासी जिंके । ऐसीं अक्षरे रसिके मेळवीन (6-14) " Though composed in Marathi language, I will make use of such words that would surpass easily the nectar in sweetness". Moreover, he further says तीरें संस्कृताचीं गहनें। तोडोनि मऱ्हाठिया शब्दसोपानें रचिलीं धर्मनिधानें । निवृत्त देवे (11-9)

The very treasure of Dharma-Nivrttinatha-my teacher caused me to construct staircase of Marathi words, breaking the hard banks of river of Sanskrit Adhyatma S'astra. Jnanesvara also used Santa rasa therein, adding grace to his original Prakrit work Thus all his ovis or verses became the very ornament of literature. It is very difficult in a short space to refer to the contents of the Jnanesvari. However,the contents can be put in the following way as viewed by Prof. R. D. Ranade, a great mystic of this century (9).

(a) Introduction : Place and time of the composition-spiritual lineage. of Jnanesvara, greatness of teacher. worship of teacher. Nivrttinatha's praise, etc.

(b) Philosophy: Atma as द्रष्टा, प्रकृति–कर्मी प्रकृत पुरुषसंबंध क्षर–अक्षर–विचार उत्तमपुरुष विचार, क्षेत्र-क्षेत्रज्ञ विचार अश्वत्थ वृक्ष, गुणातीत विचार इश्वर as the source of all विश्वरूपदर्शन, चित्सूर्य वर्णन etc.

(c) Ethics :- Virtues like अमानित्व–अहिंसा–आर्जव, शांति, शुचित्व, स्थैर्य, अध्यात्मज्ञान–अज्ञानलक्षण various तपस् like शारीर मानसिक तप dedication to lord etc.

(d) Mysticism : साक्षात्कार–पंथराज king of paths of mysticism, nature of devotion, effect of meditation, lord taking care of devotees, Bliss due to union with God.

(c) The modesty of Jnanesvara is hardly paralled and surpassed by none. He says in due humility येऱ्हवीं तरीं मी मूर्ख । जरी जाला अविवेक । तरी संतकृपादीपक । सोज्वळ असे । (1-76) ' Even though I am a foolish and thoughtless person. I have become fit due to favour-lamp of the Saints. Though he is the lord and master of knowledge, Jnanesvara refers to himself as the Dasa of Nivrttinatha- निवृत्तिदासु म्हणे । (11-12) in his work. The Jnanesvari is a master piece of poetry, philosophy and devotion combind into a single Rasayana-a chemical form. which is a rare feature in the history of language. The work is also वागीश्वरी Goddess of speech. He says गीता जाण हे वाङ्मयीं श्रीमूर्ति प्रभूचीं (18-1684). He further says ' तैसे अध्यात्मशास्त्रीं इयें । अंतरंगाचि अधिकारिये । परि लोकु वाक्चातुर्यें । होईल सुखिया – – – (18-1750)

Those who are qualified and fit for Brahma-knowledge or God knowledge will attain to blissful state. But other people too get bliss due to beautiful lucid language. with reference to devotion to a spiritual teacher, Jnanesvara forgets himself so much so he describes him in details with all his poetic power and fervour (10). Every word in Jnanesvari is sublime, replete with sentiment and pregnant with meaning. Ragarding the style, Prof. R. D. Ranade says as follows : ' As regards the style of Jnanesvari, there rarely has been even in other languages another work which shows the same flights of imagination that Jnanadeva shows in his Jnanesvari. Wide world experience is evinced by Jnanadeva at every step, it is really wonderful how at the young age of fifteen or nineteen such a work should have been composed. The treatment of any problem in the Jnanesvari is so lucid, so penetrating and so full of the fervour of spiritual experience that every reader of it is forced to admit its claim to be regarded as the greatest work in the Marathi language ever written. As Prof. Patwardhan says ' with Jnanadeva the Ovi trips, it gallops, it dances, it whirls, it ambles, it trots, it runs, it takes long leaps or short jumps, it halts or sweeps along .... In the music of sound too. it reveals a mysterious capacity of manifold evolution. The quiver, the thunder .... in fact, every shade of sound it wields when occasion demands. The Jnanesvari is from the literary side so exquisite, so beautiful, so highly poetic in its metaphors and comparisens, similes and analogical illustrations, so perspicuous and lucid in style so rich in fantasy so delighfful in its imagery. so loftly in its flights, so sublime in tone, so melodious in word music. so original in its concepts, so pure in taste. ... the author's main object was to make the original intelligible, rather than add anything new, the reader is simpley fascinated, floats rapturously on the crest of the flow and is lost in the cadence of the rhythm ...... (11). In what better words can we describe now the Jnanesvari. Everything is said in the paragraphs quoted above. The last important point is the Pasayadana of Jnanesvara. It is a master piece in Marathi language. He asks grace from the Lord for the benefit of all the people, the saints and sinners alike, the rich and poor alike without discrimination (12). This small piece illustrates how Jnanesvara is so kind to mankind for the real welfare of human race of all times. That is why he is a saint who is anxious to make people really happy. The 2nd work of Jnanadeva is the अमृतानुभव which is a great philosophical work in Marathi literature. The very name of the work suggests its contents viz. nectar like experience viz. Brahmanenada. It is also called अनुभवामृत (13). He says that it is rich in spiritual experience and by it people would gain final emancipation in this very life. The work is useful for all classes as said by him (14). On the whole अमृतानुभव is a purely philosophical one but Jnanesvari is both philosophy and poetry containing mysticism Jnanadeva has brought harmony between Advaita and Bhakti schools and it is a great contribution to Indian philosophy.

The third work of Jnanadeva is चांगदेव पासष्टी. It embodies an advice to Changadeva who was not a realised but merely a Hathayogin.

Along with these 3 works हरिपाठ of Jnanadeva is also famous It consists of Abhangas to be recited by the devotees. हरिपाठ is a rare jewel in Marathi language. It is said हरिपाठ कीर्ति मुखे जरीं गाय । पवित्रत्तीं होय देह त्याचा । If one sings glory of हरिपाठ his body will be purified. In these Abhangas Jnanadeva is very simple in his style. He insists on Hari's name with determination एक तत्व नाम दृढ धरी मना। हरिसीं करुणा येईल तुझीं । तें नाम सोपे रे, राम कृष्ण गोविंद or. ज्ञानदेवा गोडीं हरिनामाचीं जोडीं रामकृष्णीं आवडीं सर्वकाळ। . . .

Here he speaks in simple words from his heart. Apart from the हरिपाठ Abhahgas, there are many more Abhangas of Jnanadeva which are full of fervour and devotion to Lord. His elder brother Nivrittinath, younger brother Sopana and Muktabai all were saints and their Abhangas too are a part of literature in Marathi. In style, all of them are religious-lyrical poems, pining for the realisation of God. Changadeva's Abhangas also describe his spiritual life in his own way. Gurudeva Ranade looks upon the philosophical and mystical aspects of Jnanadeva in Jnanesvari as intellectual mysticism (15). Jnanesvara and his brothers, Nivrittinatha and Sopona and sister Muktabai can be looked upon as the inspirers of the Bhakti movement in Maharashtra.

We may pass on to Namadeva who was a contemporary of Jnanadeva. He was born in 1270 A. D. and he died in 1350 A. D. In this period, we have the galaxy of Saints like Savatamali, Chokhamela, Gora Kumbhara, Narhari Sonara, Kanhopatra and such others who composed Abhangās to pour out their hearts full of devotion to Lord Vithobā. Namdeva was a child-like devotee and he was possessed of the feeling of devotion to Lord. He entreats Lord Vithoba in various ways and ultimately asks him either to take pity on him or to kill him. He says शिणले डोळुले पाहतां वाटुली । अवस्था दाटली हृदयामाजो । Eyes are tired in waiting for you and my heart is filled with such condition. O Lord, ! why should you delay ? Further he says' नेत्र माझे रोडले आठवे माहेर । कैं भेटेन निरंतर वाइयांनो ।। चतुर्भुज विठ्ठल कैं देखने डोळां–भक्तांचा जिव्हाळा जोव माझा . . . Here every word is bubling with love and longing for God, and God alone.! Namadeva is sure of the effect of रामनाम to destroy sin. He says, "if this be wrong,his head should be cut off." हडवडले पातक । रामनाम घेता एका नामघेता तत्क्षणों चित्रें ठेविलो लेखणो ।। घेउनो पूजेचा संभार। ब्रम्हा येतसे सामोर। नामा म्हणे हें जरो लटके। तरो छेदावे मस्तक ।।

In such Abhangās we find love, longing and devotion in every syllable therein. Namadeva is an ideal devotee to many devotees. All his Abhangas express his heart. rendering emotions and show how he pined for love of God. This is the Dark Night of the soul, as said by Prof. Ranade (16). Gora Kumbhāra too,composed Abhangas. He proclaimed after testing Namadeva that he was still an unbaked pot. In his Abhangas, he speaks of his experience such as how he had lost all sense of body in the meditation of God. Visobākhechara, the spiritual teacher of Namdeva, Samvatamali, Narahari Sonara, Chokha mela, Janabai, Sena Nhavi and Kanhopātrā are famous saints of Mahārāshtra. These saints also composed Abhangās which formed a part of Marathi literature. Though belonging to different castes and classes such as brahmin, tailor, goldsmith, untouchable, a maid servant and a woman of low brith, all of them had the same identical divine vision and mystical experience expressed, through Abhangās. In a way it was the democracy of the Bhakti school, the gates of which were ever open to all. (17) Prof. R. D. Ranade says, that, these mystics are cosmopolitans. They recognise spiritual democracy all round. (18) We may quote the famous Abhanga of Chokhā

" ऊंस डोंगा परि रस नोहे डोंगा । काय भुललासी वरलिया रंगा ।
कमान डोंगी परी तीर नोहे डोंगा । काय भुललासी वरलिया रंगा ।
नदी डोंगी परी जळ नोहे डोंगें । काय भुललासीं वरलिया रंगें ।। चोखा
डोंगा परी भाव नोहे डोंगा । काय भुललासि वरलिया रंगा ।।

The expression here is quite beautiful and pregnant with philosophical meaning.

Let us now turn to the age of Ekanātha who is a great Saint of Mahārāshtra who has enriched Marathi language and literature. Eknatha had the fortune to be born in the family of Saint Bhānudāsa. He was born in 1533 A.D. and took Samādhi in 1599 A.D. This Saint-poet had good literary career and he wrote many works. The famous one is his commentary in Marathi, on the 11th Chapter of the Bhāgavata purāna. The next one is the Bhāvārtha Rāmāyana. then followed Rukaminisvayamvara. Catuhiloki Bhāgavata is his first work and he wrote it under the orders of his teacher Janārdanaswami. This work consists of about one thousand ovis and it is based on 4 Slokās of the 9th chapter of the 2nd book of the Bhāgavata. He explained in brief in this work the Bhāgavatadharma. Gurudeva Ranade says that this work of Eknātha is a four-pillared temple for the people of worldly existence

(19) The Bhāvārtha Bhāgavata is a voluminous work of 19000 verses. Eknātha imagined the Bhāgavata as Mahaksetra (a great field) in which there is a lot of crop of Svānandabodha (Bhāg. 31. 444). He explains in this work, how one should get this bliss of atman. Achārya vinobā Bhāve states that by reading. Eknathi Bhagavata, he was able to know the secrets in the life of Eknatha and he says that the work is no dobut a great work, but greater is the life of Ekanatha. It is said नाथाच्या घरची उलटीच खूण. because generally man's work is higher than

himself; but it is quite reverse here (20). The contents of the work are as follows, as observed by Prof. R.D. Ranade (21). (a) Introduction. Though Bhagavata is written in Prakrit viz. Marathi, it still contains the same sense viz. Bliss of Atman. जरी सोन्याचे पेंडुके केले । परी तें दगडमोला नाहीं आलें तैसें। भागवत प्राकृत जालें । परि नाहीं चुकलें निजज्ञाना– – – (9–495) व्यास-श्रीधरवंदन etc.

(b) Philosophy : Puruṣa,-Prakriti relation, Jiva-siva relation, Maya-its nature.

(c) Abandonment of vices such as passion for women, egoism, etc. which sink a sadhaka who is led on a stray path,

(d) Virtues like purity, non-violence, faith, charity, and penance and truth, silence and peace.

(e) Means to attain liberation, body to be utilised for divine work, non-attachment, satsanga.

(f) Sadguruvarnana

(g) God and devotee

(h) Mystical experience—all actions become divine. identity of God and devotees satvikabhāvās, state of Mukti etc

Some verses are quoted below to know Ekanatha as a saint:

1. मुख्य साधावया परमार्थीं । अवश्य पाहिजे गा शुचिता । शुचित्वा वांचोनि तत्त्वतां न लभे ह्याता निजस्वार्थु (3–380)
   Here purity is emphasised.

2. सकाम वना जाय तपासी । तो वनीही चिंती वनितेसी । ते तपची वाधक होय त्यासी । काम आंगेसी वर्तता।। माझ्या ठायीं अनुताप । त्या नांव गा शुध्द तप । कां हृदयीं चिंतितां चित्स्वरूप । हे परमतप तपामाजी 19 452–53

In these verses, true penance is described. When यदुराज asks questions on आत्मज्ञान to Avadhuta, the latter says that, while thinking of Atman, he learnt many things from many who were his teachers, such as the earth who taught him peace, magnanimity, and guest's-worship, which constitute the soul of philosophy (Eknātha followed them in letter and spirit). Vayu, sky, water, fire, the moon, the sun, pigeon, Ajagara (अजगर), Python, a large serpaet, ocean, Patanga (a moth.) a bee, a honey-bee, an intoxicated elephant, a deer, a fish, Pingala prostitute, Titava- (a bird,) a chiid, a maker of arrows, a serpent, and lastly a human body—all of them have taught various aspects of self-realisation (22). How realistic and logical view is described here in a beautiful style! All the things in the world are in a way guides to any aspirant to lead the path of spirituality. Such a description is a rare one and Ekanatha only can imagine such a broad-based view. That is why Gurudeo Ranade says that the mysticism of Ekanatha is a synthetic mysticism. Eknatha wrote, not for the pandits, but for the down-trodden and illiterate people. Like Jnāneśvara, he too espoused the cause cf Marathi. Eknatha asks—

संस्कृत वाणी देवें केली । प्राकृत तरी चोरापासूनि झाली? । असोत या
अभिमान भुलीं । वृथा बोलीं काय काम ।। देवास नाहीं वाचाभिमान ।
संस्कृत –प्राकृत तया समान । ज्या वाणीं झाले ब्रम्हकथन । त्या भाषां
श्रीकृष्ण संतोषी। माझी मराठीं भाषा चोखडीं । परब्रम्ह फळली गाढीं।।

He was thus the champion of Marathi in the past, inspite of ill-treatment given to him for this cause. The Rukmini Svayamvara written by Eknatha consists of more than 700 verses, based on the 10th book of the Bhāgavata. The entire story is a good metaphor of the marriage between Jīva and Siva, viz. Individual soul and Universal soul. In the letter addressed by Rukmini to Kr̥ṣṇa, we get the following metaphor, Krishna should mount the elephant ot svarup, making ready charlots of victory over desires, taking Yādava army capable of destroying the Dvaitabhāva, he should protect Rukmini from śiśupāl.

(To be continued in the next issue)

श्री समर्थांची क्षात्र-वृत्ति व राजकारण

लेखक – **डॉ. श्रीपाद परूळेकर**, लोंढा.

ज्ञानेश्वर, एकनाथ, तुकाराम व रामदास या महाराष्ट्र-संताच्या कार्याचे आध्यात्मिक स्वरूप जरी सारखेंच असलें, तरी व्यावहारीक दृष्टया ब्रह्म-क्षत्र-वैश्य-शूद्र या चारही वर्णांच्या मनोवृत्तींचे प्रतिबिंब त्यांच्या त्यांच्या कार्यपद्धतींत व वाङ्मयांत दिसून येते.

ब्रह्मरूप

ज्ञानेश्वरादि भावंडांना ‘संन्याश्याचीं पोरे’ म्हणून कर्मठ लोकानी त्यांची हेटाळणी केली, पण ज्ञानेश्वरांनी न चिडतां आपल्या गोड वाणींत, शांत रसांत, ज्ञान प्रदानाचे रूप, असें ब्रह्मरूप दाखविलें.

संत एकनाथांनीं विनिमय-समन्वयाचे वैश्यरूप प्रकट केलें, तर संत तुकारामांनीं सडेतोड राकट भाषेनें समाजमन जिंकण्याचें शूद्ररूप कार्य केलें. त्याना स्वतःला शूद्ररूपाचे फायदे माहित होते. ते म्हणतात–

‘शूद्र वंशी जन्मलों । म्हणूनी दंभें मोकळिलों ।।

आत्मसमर्पणाची वृत्ती म्हणजेच शूद्रवृत्ती. आत्मसमर्पणाइतके या जगात दुसरें मोठें काय आहे ?

रामदासांच्या मनाची पार्श्वभूमी

रामदासांच्या मनाची पार्श्वभूमी यापेक्षां निराळी होती. त्याना कुणी चिडवले नाही किंवा अपमान केला नाही. पण भोवतालच्या समाजाची परिस्थिती पाहून त्यांचें मन थरारलें व “चिंता करितों, विश्वाची” असे म्हणून त्यांनी ‘बोहलें’ सोडलें ! त्या वेळी महाराष्ट्रांत तीन मोठे दुष्काळ पडून गेले होते. त्यांचें वर्णन करताना समर्थ म्हणतात —

कितेक अनाचारीं पडिलीं । कितेक याति-भ्रष्ट जालीं ।।
कितेक तीं आक्रंदलीं । मुलें-बाळें ।।
कितेकीं विषें घेतलीं । कितेक जळीं बुडालीं ।

जाळिलीं वा पुरिलीं । किती येक ।।
काहीच पाहतां घड नाहीं । विचार सुचेना कांहीं ।।
अखंड चिंतेच्या प्रवाही । पडिले जन हे ।।

एकंदरींत सगळीकडे मरगळ आली होती. म्हणून समर्थांनी पहिल्या प्रथम जर त्याना कांहीं उपदेश केला असेल तर तो असा—

कांहीं मेळवी, मग जेवी ।
गुंतल्या लोकांस उगवी ।
शरीर कारणीं लावी ।
कांही तरी ।।

लुच्चयांचा गौरव

त्यानंतर त्यांच्यापुढें दुसराच एक महत्वाचा प्रश्न उभा राहिला. तो परकीय आक्रमणाचा. त्यावेळी महाराष्ट्रावर इस्लामी आक्रमणाचें भयानक सावट पडलें होतें. आणि जेते लोक जनतेला मृवया जनावरांसारखे वागवित होते, घरांत घुसावयाचें, व जे मिळेल तें - म्हणजे, चीजवस्तू अन्नधान्य, जें जें उपयुक्त तें तें सर्व—लुटून घेऊन जात व जातांना घरातल्या बायकामुलींनाही पळवून नेत. समर्थ म्हणतात –

किती गृत्रिणी, ब्राह्मणी भ्रष्टवील्या ।
किती शामुखी जाहजीं फांकवील्या ।
किती येक देशांतरीं त्या विकील्या ।
किती सुंदरा हाल होऊनी मेल्या ।।

पुढें तर त्यांना दररोज उपभोगण्यासाठी नव्या नव्या युवतींची चटकच लागली. गुरुचरित्र म्हणतें –

एक दिवस घेवोनि रतिसुख । पुनरपि न भोगी तयांसी ।।
जेथे स्त्रिया सुरूपा असती । बळें आणून घेई मी रती ।।

त्यांना जे लोक अनुकूल होते, त्यांना दिवस थोडे बरे; पण इतरांचें जीवन संकटमय होतें. त्यामळे भारतीय संस्कृति, धर्म, नीति, विद्या, कला, वैभव हे सर्व गुलामी मनोवृत्तीच्या लोकांच्या ताब्यात गेलें होतें. (श्री छत्रपती शिवाजी

महाराजांना मुसलमान राज्यकर्त्यांपेक्षांही याच वृत्तीच्या लोकानी त्रास दिल्याचे इतिहास सांगतो.) परिस्थीती मोठी भयानक होती! धर्महानी, सज्जनांचे विडंबन, व लुच्च्यांचा गौरव, असा सगळा विपरीत मामला होता.

समर्थांचें क्षात्रतेज

म्हणून समर्थांनी गांवोगांवी फिरून व योग्य त्या लोकांना हातीं धरून प्रथमत: त्यांच्यांतील भेकडपणा घालविला. मग प्रखर स्वाभिमान शिकवून बेबंद झालेल्या समाजाला ताळ्यावर आणलें; अनेकाना जोरदार धक्के देऊन सावध केले; अगदी सामान्य जिवालाही शक्ति व प्रेरणा दिली. ह्या सर्व पार्श्वभूमीमुळे परकीय जेत्यांशी झुंज देण्याकरितां त्यांना क्षत्रियरूप प्रगट करावें लागलें.

संतांच्या चातुर्वर्ण्यांत समर्थांचें क्षात्रतेज खुलून दिसलें

सर्वसामान्य जनतेचा संसार नेटका व्हावा म्हणन आमच्या संतानीं सर्वच रूपांचे दर्शन घडविले. त्यांत ज्ञानेश्वरानी ब्रह्मरूप, एकनाथांनीं वैश्यरूप, तुकारामाचे शुद्ररूप व रामदासाचें हे क्षात्ररूप होय. समर्थांच्या क्षात्ररूपाला राजकारणाची जोड होती. वर सांगितल्याप्रमाणे त्यानी जनतेला प्रथमतां 'निर्भयपणे' राहण्याचा धडा शिकविला.

"प्रसंग कठीण आहे। निर्भयपणे तोंड द्या। धीराधिराने घ्या ।। आणि परिस्थीती सुधारण्यासाठी अखंड प्रयत्न करा ।।" "चढेल तो पडेल, व पडेल तोच चढेल" हें विसरूं नका. पक्षभेद विसरून यत्न करा.

'यत्न तो देव जाणावा' हें त्यांच्या उपदेशाचें पालुपद होतें.

क्षात्रधर्म

आणि मग त्यानी क्षात्रधर्म सांगितला. प्रथमत: तो कुणास फारसा मानवणार नाहीं, हेंही त्यांनीं ओळखले होते. पण त्यांना खोगीर भरती नको होती.

जयास जिवाचें वाटे भये ।
त्याने क्षात्र-धर्म करूं नये ।
कांहीतरी करून उपाये ।
पोट भरावें ।।

भ्याड म्हणून रणांतून पळून ज्याण्यापेक्षा उदरभरणासाठी दुसरा धंदा पहा. रणांगणातून पळाल्यास नरकांत जावे लागते. मग ह्या क्षात्रधर्माची दिक्षा कुणी घ्यावी ?

मारितां मरितां मरावें। तेणे गतीस पावावें ।
फिरोन येतां भोगावें । महद्भाग्य ।।

अर्थात् हें गीतेचें तत्वज्ञान जाणत्यांच्या लक्षांत आलेच असेल. क्षात्र कुणाला म्हणावें ?

जैसा भाडयाचा गलोल । निर्भय मारामधे पाडिला
तसा क्षात्र रिचवला । परसैन्यामध्ये ।।

जो तोफेच्या गोळयाप्रमाणे शत्रुसैन्यात स्वताला घालून घेतो, तोच क्षत्रिय जाणावा व जनता त्याचेच पोवाडे गाईल.

" जेणें रणशूरांची अंत:करणें। चकित होतील " असा त्यानी क्षात्रधर्मांचा प्रचार केला. म. गांधीनी ब्रिटिशांना अगदीं उघडपणें सांगितले होतें "Quit India" " भारत छोडो. " समर्थाच्यावेळीं असें सांगणें शक्य नव्हतें; म्हणून समर्थांनीं अध्यात्माचे पांघरुणाखाली आपलीं प्रचार–शस्त्रे दडविली होतीं. व त्या धोरणानें त्यांची चळवळ चालू होती.

" सामर्थ्य आहे चळवळीचें। जो जो करील तयाचें ।

म्हणूनच त्यांनी प्रथम संघटना बांधली व क्षात्रवृत्तीचे धडे अध्यात्माद्वारे दिले. त्याचा क्रम–प्रथम निर्भयता, मग संघटना, क्षात्रवृत्ति, राजकारण, असा ठेवला. ह्यामागील उद्देश एकच–

" औरंग्या पाप्याला बुडवा ! "

थोडक्यांत, तुर्की लोकांच्या राज्याचा समूळ नायनाट करून स्वराज्याप्रत नेण्यासाठी त्यानी क्षात्रधर्माची कांस धरली.

आणि मग हें असें राजकारण

क्षात्रधर्म व्यवस्थित पाळतां येण्यास राजकारण शिकण्याची नितांत गरज आहे. राजकारण शिकावें तर तें समर्थांकडूनच. ते म्हणतात —

१) राजकारण बहुत करावे । परंतु कळोंच ने द्यावें ।
२) लोक पारखून सोडावे । राजकारणे अभिमान झाडावे ।
३) प्रंपची जाणे राजकारण ।
४) तीक्ष्ण बुद्धी राजकारणी वरी ।

समर्थांचे राजकारणावर लिहावे तर ग्रंथ भरतील. राजकारण सर्वांना जमतें असें नाहीं. " मोठी राजकारणे चुकर्ती । राजकारणी वेढा लागती. "

राजकारण्याला हें माहीत असावे लागते. नाहीतर तो लहान सहान परामवाने खचतो. समर्थांच्या राजकारणाची पद्धतसुद्धा वर सांगितलेल्या क्षात्र-धर्माप्रमाणे अध्यात्मांतच होती.

मुख्य हरिकथा निरूपण । दुसरें तें राजकारण । तिसरें तें सावधपण । सर्व विषयीं ।

असें हें अत्यंत सावधपण ठेवून क्षात्र जाचें राजकारण समर्थांनीं केले म्हणूनच तें पाप्या औरंगजेबाला कळलें नाही.

शठंप्रति शाठचम्

हिरवटासी दुरी धरावें । कचरटासी न बोलावें ।।

हिरवट म्हणजे चटकन वर्दळीवर येणारा, तामसी. कचरट म्हणजे क्षुद्र, पामर. राजकारण शांतपणे करणेच महत्वाचें असतें. कसें तें पहा-

> वृक्षी रूढासी उचलावे । युद्धकार्यास ढकलावे
> कारभारांचे सांगावें । आंग कैसे ? "

जे धैर्याने वर चढत असतील त्याना टेका देवून वर चढवावे. पण जे कलह करतील, विरोध करतील, त्याना खाली पाडावे, इतके करून आपण त्यात सांपडू नये. निरभिलाष असावे. एकाला पाठीशी घालून दुसऱ्याशी शत्रुत्व करू नये.

पण कळों नेदावें हें सूत्र

मग करावे तरी काय ? समर्थ सांगतात-

'हों धूर्तपणाचीं कामें । राजकारण करावे नेमें ।। ढिलेपणा संभ्रमे। जाऊ नये. ।।

तर–

हुव्यांस हुंदा लावून द्यावा । टोपण्यास टोपणा आणावा
लोंदा पुढे उभा करावा । दुसरा लोंद ।।
धटासी आणावा धट । उद्धटासी पाहिजे उद्धट
खटनटासी खटनट । अगत्य करी ।।
जैशास तैसा जेव्हा भेटे । तेव्हा मजलसी थाटे ।।

हुंवा म्हणजे रडका, ठोंब्या; लोंद म्हणजें लबाड, घट म्हणजे घटिंगण, मजलसी म्हणजे सभा. इतके जर ज्याचे त्याला परस्पर लावून दिले– तर सभा जिंकणे, राजकारण करणे सोपे जाते. परंतु हे केल्यावर गर्वाने सांगत फिरू नये तर. सर्व कांही करावे पण "**कळो नेदावें**" हे महत्त्वाचे सूत्र होय.

समर्थांच्या रथाचीं दोन चाकें

अशी ही थोडक्यात समर्थांची क्षात्रवृत्ती व राजकारण होतें. लेखांत संस्कृत संदर्भ देवून पांडित्यपूर्ण करता आला असता. पण वाचकास सहजरित्या कळणें हा भाग महत्त्वाचा, म्हणून ते टाळले. तरी इतके सांगावेसे वाटते की पूर्वजानी हीच नीति वापरली होती; आणि दुसऱ्या संताना जमले नाही, पण समर्थ रामदासानी आपल्या अध्यात्माचे रथाला एक चाक क्षात्रवृत्तीचें व एक चाक राजकारणाचें लावून आपला जगन्नाथाचा रथ त्या वेळी पिटाळला व सर्व भारताला पाकिस्तान होण्यापासून वांचवून भारतीय इतिहासात आपले नाव अजरामर केले.

कर्मकांडांत शिष्य बुडाले

रामदासांच्या ग्रंथानीं राजधर्म, क्षात्रधर्म स्वधर्म, भक्ति, मुक्ती निती कर्म, व उपासना यांची माहिती आजसुद्धा आपणास उपलब्द करून ठेवली आहे. इतकेच नव्हे तर आपले हजारो शिष्य त्यानी मागे ठेवले होते. पण दुर्दैव महाराष्ट्राचे कीं या तथाकथित मंडळीनी स्वताचे मठ, रामाची पुजा, दासनवमीचा उत्सव, अशी वैयक्तिक व चार भितींच्या आंतील कार्य केल्यामुळे ते समाजापासून दूर पडले.

मार्क्सवादाच्या थोंबाडींत मारण्याची ताकदपण

आमच्या संतानी कधीं कूपमुंडक वृत्तीने पहिले नाही; तर "जगाची चिता वाहतो", "विश्वात्मके देवें", असे सांगून "जो जे वांछील तो ते लाहो। प्राणिजात ॥" अशा दृष्टिकोनातून बोलतां बोलतां मार्क्सवादाच्या थोबाडीत सहज मारींल एवढें मोठें जबरदस्त तत्वज्ञान सांगितले. पण रशियन बंधूंनीच त्यांचा फायदा करून घेतला व आपला देश फुलवला. आम्ही मात्र "आमचे रामदास, आमचे तुकाराम, आमचे ज्ञानोबा, आमचे एकनाथ हे थोर सत्पुरुष होऊन गेले" या वडवडीपलीकडे त्यांचें कांही घेतले नाही. समर्थांनीच म्हटले आहे "सांगे वडलांची कीर्ती, तो एक मूर्ख" ते अगदी खरे आहे. कारण या लोकांना आम्ही आता त्यांची प्रतीके करून, त्याना देव बनवून, नवस ऐकण्याचे काम दिले आहे! आता महाराष्ट्रात श्रीसमर्थांचा त्रिशतसावत्सरी उत्सव अखिल भारतीय स्तरावर करण्याचे घाटत आहे, ती संस्था समर्थांचे पुढील कार्य करण्यास समर्थ होवो ही इच्छा !

नमस्कार माझा तया रामदासा ॥

इत्यर्थ कै. पागारकरानी जे काव्य केले त्यात येवून जातो, म्हणून त्याची पुनरावृत्ती करतों.

वसिष्ठें जसे बोधिलें रामचंद्रा ।
शिवाजीस तैसे तुम्हीही मुनींद्रा ॥
स्वधर्मासि संरक्षिले लोकनाथा ।
नमस्कार साष्टांग भावें समर्था ॥
नमो ब्रह्मतेजा नमो क्षात्रतेजा ।
नमो रामदासा शिवाजी सुतेजा ॥
नमो सद्गुरो गा नमो शिष्यवर्या ।
सदा धांवगा पाव गा राष्ट्रकार्या ॥
आणि शेवटी आपण नतमस्तक होवून म्हणूं या
"बहू सौख्य आनंदही सर्व शिष्यां ।
नमस्कार माझा तया रामदासा ॥"

* * *

‘ अम्हां ब्राह्मणांची दीक्षा– ’

(ले. ग. दा. खरे वाङ्मयविशारद.)

विद्यार्थिदशेंत, आणि नंतरही बराच काळपर्यंत, जीं थोडीं कूटें माझ्या मतें अनुत्तरित राहिलीं होतीं, त्यांतील एक महत्त्वाचें कूट म्हणजे भिक्षावृत्तीबद्दलचें संत तुकाराम आणि समर्थ रामदास या दोन सर्ववंद्य साधुपुरुषांचें परस्परविरोधी मत हें होय. ‘ भिक्षापात्र अवलंबिणें–जळो जिणें लाजिरवाणें ! ’ अशा घृणादर्शक शद्वांत संत तुकाराम महाराज भिक्षावृत्तीचा धिक्कार करतात, तर ‘ अम्हां ब्राह्मणांची दीक्षा । मागितली पाहिजे भिक्षा । ॐ भवति या पक्षा । रक्षिलें पाहिजे ।।’ अशा अभिमानपूर्ण शद्वांत समर्थ रामदासस्वामी भिक्षेचें समर्थन करतात. या विरोधाचा परिहार होणें शक्य नसेल, तर या दोघां तुल्यप्रज्ञ विभूतींपैकीं कोणाचें मत ग्राह्य मानावयाचें ?

वरील दोन परस्परविरोधी मतांचा संयुक्तिक परिहार करण्याचा प्रयत्न फारसा कोणी केलेला माझ्या आढळांत नव्हता, आणि अद्यापही नाही. त्यामुळें वैयक्तिक आवडीनिवडीनुसार, अथवा प्राप्त प्रसंगाला जें मत अनुरूप वाटेल, त्याचा त्या त्यावेळीं स्वीकार करून मोकळें व्हायचें, असें सोईस्कर धोरणच या बाबतीत मी बरेच दिवस अवलंबित असें. इतर लोकही बहुधा तसेंच करीत असावे.

पण अशा दोन्ही डगरींवर हात ठेवण्याच्या धोरणानें मनाचें समाधान कसें होणार ? दोघेही संत साक्षात्कारी आणि सत्यनिष्ठ. मग त्या दोघांना झालेल्या एकाच गोष्टीच्या दर्शनांत असा तमःप्रकाशवत् विरोध कां ? अशा दोन परस्पर-विरोधी दर्शनांपैकीं कोणतें तरी एकच वस्तुस्थितिदर्शक असणार. का परिस्थिति-भेदानें दोन्हीही यथार्थ असूं शकतील ?

या दिशेनें विचारचक्र फिरूं लागतांच थोडयाच वेळांत अशी एक कल्पना स्फुरली, की, वरील दोघां संतश्रेष्ठांनी भिक्षावृत्तीबद्दल केलेल्या मतप्रदर्शनाच्या संदर्भात फरक असला पाहिजे. म्हणून त्या संदर्भांची छाननी करूं लागतांच विरोधाच्या परिहारावर स्वच्छ प्रकाश पडला ! संत तुकाराममहाराजांनीं ज्या भिक्षावृत्तीबद्दल घृणा व्यक्त केली, ती वैयक्तिक उपजीविकेच्या असमर्थतेपाटीं उत्पन्न झालेली लाजिरवाणी दैन्यावस्था होती. किडामुंगीसारखे क्षुद्र जीवही स्वतःच्या उद्योगानें आपापली उपजीविका साधीत असतां, परमेश्वराची सर्वोत्कृष्ट कृति मानल्या गेलेल्या मानवानें उदरभरणासाठीं भिक्षापात्राचा अवलंब करून

दीनवाणेंपणानें दुसऱ्यांकडे तोंड वेंगाडण्यासारख्या हीन मार्गाचा अवलंब करावा यापरती घृणास्पद गोष्ट दुसरी कोणती असू शकेल? अर्थात् या संदर्भात संत तुकाराममहाराजांनी व्यक्त केलेली भिक्षावृत्तीबद्दलची घृणा सर्वस्वीं यथायोग्यच म्हटली पाहिजे.

पण समर्थ रामदासस्वामींनी ज्या भिक्षावृत्तीबद्दल 'दीक्षा' असा, अभिमान आणि पावित्र्यदर्शक शब्द उपयोजिला, त्या भिक्षावृत्तीचा संदर्भ सर्वस्वी निराळा आहे. तेथें स्वतःच्या उपजीविकेविषयींच्या असमर्थतेचें दैन्य नाममात्रही नसून, समाजाच्या सुस्थितीसाठीं अवश्य असलेल्या जनजागृतीच्या निर्मितीसाठी करावयाच्या जनसंपर्काची तळमळच प्रेरक झालेली आहे. उपजीविकेच्या सिद्धतेसाठीं द्यावा लागणारा वेळ व करावे लागणारे श्रमही जनसंपर्कालाच पोषक होतील अशा रीतीनें दिनचर्येमध्यें गोंवण्याची अजब युक्ति, म्हणजेच समर्थ रामदासस्वामींनी गौरविलेली ब्राह्मणांची 'भिक्षा–दीक्षा'

भिक्षादीक्षेला 'अजब युक्ति' म्हणून आम्ही वर गौरविलेलें पाहून कांहीं संभावितंमन्य पांढरपेशे वाचक मिस्किलपणें गालांतल्या गालांत हंसतीलही. ते मनांत म्हणतील– "यांत अजब तें काय, अन् युक्ति तरी कसली? स्वतःच्या पोषणाची जबाबदारी मोठ्या नांवाखालीं समाजावर ढकलून खरखरंमुडेपणानें लोकांच्या दारीं धरणें धरून बसण्यांत, निढविलेल्या कोडगेपणाखेरीज दुसरें काय आहे? ही तर एक प्रकारची संभावित चांचेगिरीच आहे!"

पण रामदासस्वामींच्या भिक्षादीक्षेचें यथार्थ स्वरूप न ओळखल्याचेंच हें द्योतक आहे. प्रत्येक घरापुढें उभें राहून एक श्लोक म्हणावयाचा; तेवढ्यांत घरांतून कोणी भिक्षा घातली तर ठीक, नाहींतर लगेच पुढें चालूं लागावयाचें, असा रामदासपंथीयांचा बाणा असतो. कांहीं कांहीं वेळां तर प्रत्येक घरापुढेंही न थांबतां श्लोक म्हणत रस्त्यानें सरळ चालत जावयाचें; मध्येंच कोणी भिक्षा आणली तर थांबावयाचें, नाहींतर आपल्या चालींत खळ पडूं द्यावयाचा नाही, असाही दंडक पाळला जातो. अशा प्रकारच्या भिक्षापद्धतींत खरखरमुंडेपणाला वाव कोठें आहे?

येथें एक गोष्ट लक्षांत ठेवली पाहिजे, ती ही कीं, अशा तऱ्हेच्या दैन्यरहित व लोचटपणाचा स्पर्शही नसलेल्या भिक्षावृत्तीवर उपजीविका चालवणाऱ्या मनुष्याच्या अंगीं यदृच्छालाभसंतुष्टत्व, म्हणजे मिळेल त्या व तसल्या भिक्षेवर संतोषानें जगण्याइतका मनोनिग्रह तर अवश्य असावा लागतोच, पण त्याचबरोबर भिक्षा घालणाऱ्या व न घालणाऱ्या अशा दोनही प्रकारच्या लोकांविषयीं आत्मीय

भावना जागृत असावी लागते. म्हणजे एकंदर सर्वच समाजाशीं त्याचें नातें आत्मीयतेचें असावें लागतें. अशी आत्मीयता उपत्न्न व्हायची, तर एकंदर समाजाच्या कल्याणाची तळमळ त्याला सतत लागून राहिलेली असणें अवश्य आहे. या लोकहिताच्या तळमळीला वैयक्तिक शुद्धाचरणाची जोड देऊन लोकांचीं मनें जिंकावयाचीं, व त्या जोरावर जनतेचें आपखुषीचें मार्गदर्शकत्व मिळवावयाचें, हें समर्थ रामदासस्वामींच्या भिक्षावृत्तीचें लक्ष्य आहे. अशा उच्च दर्जाची भिक्षावृत्ति ही तुकाराममहाराजांनीं धिक्कारलेल्या भिक्षापात्र अवलंबनाहून सर्वस्वीं निराळी आहे, हें काय निराळें सांगायला पाहिजे ? अशा प्रकारच्या ‘ दीक्षित ’ भिक्षावृत्तींत दैन्यदर्शन तर नसतेंच, पण उलट “ समर्थाचिया सेवका वक्र पाहे, असा सर्व भूमंडळीं कोण आहे ? ” असें छातीठोकपणें विचारूं धजण्याइतपत आत्मविश्वास व स्वाभिमान ओतप्रोत भरलेला आढळून येतो.

आणखी एक गोष्ट या बाबतींत विशेष लक्षांत ठेवली पाहिजे ती ही, कीं, अशा तऱ्हेच्या भिक्षेची दीक्षा घेतलेल्या लोकांचा ‘ पक्ष ’ म्हणजे एक संप्रदायच ‘ रक्षिला पाहिजे ’, म्हणजे प्रयत्नपूर्वक सातत्याने चालविला पाहिजे, असें समर्थ रामदासस्वामींनी आग्रहानें येथें प्रतिपादलें आहे. समाजाच्या जडणघडणीचीं कामें एखाद्यादुसऱ्या उच्च–गुणमंडित व्यक्तीच्या प्रयत्नानें सिद्ध होण्यासारखीं नसतात. अशा प्रयत्नांना सातत्य आणि परंपरा लाभण्यासाठीं ते एखाद्या संप्रदायरूपाने संघटितपणें केले गेले पाहिजेत, हाच समर्थांच्या या उक्तीचा भावार्थ आहे. असा निःस्वार्थ संघटित प्रयत्न व्हावयाचा, तर तो समाजांतील जाणत्या व सर्व समाजाची चिंता वाहणाऱ्या वर्गाकडूनच होणें इष्ट असतें. या दृष्टीनेंच समर्थांनीं येथें ‘ अम्हां ब्राह्मणांची दीक्षा ’ असें म्हटलें आहे ‘ ब्राह्मण ’ या शब्दानें आजकालच्या जातिविशिष्ट ब्राह्मणवर्गाचा उल्लेख समर्थांना अभिप्रेत नसून समाजाचें मार्गदर्शकत्व आपल्या उच्च गुणांच्या व शुद्धाचरणाच्या जोरावर निःस्वार्थपणें करण्यांत आनंद मानणाऱ्या समाजहितैकनिष्ठ सेवापरायण वर्गाला उद्देशूनच त्यांनीं तो शब्द उपयोजिला आहे. उपरिनिर्दिष्ट गुणसमुच्चय असलेला, कोणत्याही जातिउपजातीचा मनुष्य, समर्थांच्या ‘ ब्राह्मण ’ शब्दाच्या कक्षेंत बसूं शकतो.

अशा उच्चगुणमंडित मार्गदर्शक वर्गाला उपजीविकेसाठीं भिक्षावृत्तीचा आदेश देण्यांत समर्थरामदासांनीं एका दगडानें दोन पक्षी मारण्याचें कौशल्य दाखविलें आहे उपजीविकेच्या सिद्धतेसाठीं खर्चीं पडणाऱ्या वेळेंत व श्रमांतच जनता–संपर्क साधून समाजस्थितीचें अचूक ज्ञान मिळविणें हा एक पक्षी, आणि आपणास प्राप्त झालेल्या मार्गदर्शकाच्या भूमिकेचा उपयोग करून जनसामान्यांच्या सुप्त दातृत्वगुणाचें

जागरण करून प्रत्येकाला त्याच्या त्याच्या आवांक्यानुरूप, पण संतोषानें समाजाच्या उत्कर्षसाधनांतील आपापला वांटा उचलण्यास सिद्ध करणें, हा दुसरा पक्षी.

पण असा दुहेरी लाभ साधणारी भिक्षावृत्ति अंगवळणीं पडण्यास मन थोडें निर्ढावावें लागतें, हें मात्र खरें; आणि आजच्या पांढरपेशा वर्गांतील सुशिक्षितांचें घोडें पेंड खातें तें इथेंच! एखाद्या सार्वजनिक कार्यासाठीं आळींतील लोकांकडून निधि जमविण्यास आजच्या पांढरपेशा सुशिक्षिताला सांगायला गेल्यास तो ताबडतोब उत्तर देईल– “ माझ्याकडून पाहिजे तर पांच रुपये अधिक घेऊन जा; पण हें लोकांकडे तोंड वेंगाडण्याचें काम आपल्याला सांगूं नका! तें आपल्याकडून कधींही होणार नाही. ”

ज्यांनी समाजाच्या दातृत्वगुणाचें जागरण करून त्याला समाजहितगामी वळण लावावयाचें, त्यांनीच भिक्षादीक्षेविषयीं असे जुगुप्सेचे उद्‌गार काढलेले ऐकले, कीं भारताच्या भविष्यत्कालाविषयीं मन साशंक झाल्याशिवाय रहात नाहीं!

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आध्यात्मिक औषध-योजना

स्वतःच्या कर्तृत्वामुळें ‘ग’ ची बाधा झाली आहे
– तर मग निंदकाच्या शेजारीं जाऊन काय रहा.

दुसऱ्याच्या उत्कर्षानें पोटांत खुटखुटतें का ?
– तर मग तुम्हीं आळसांत फुकट घालविलेल्या दिवसांचा झाडा द्या !

तुमचा मोठेपणा लोक ओळखत नाहींत म्हणून खंत वाटते काय ?
– तर मग तुम्ही स्वतः किती जणांचा मोठेपणा प्रांजलपणें मान्य करतां याचा शोध घ्या.

वरच्यांच्या वैभवाचा हेवा वाटतो का ?
– तर मग खालच्यांच्या दैन्याचा त्याला काटशह द्या !

धर्म, राष्ट्र-धर्म और विश्व-धर्म

डॉ बलवन्त लक्ष्मण कोतमिरे

M. A., Ph. D.

संसार में आर्थिक, औद्योगिक और वैज्ञानिक प्रगति के साथ कला, साहित्य, संस्कृति एवं सभ्यता के माने गये मानदंडों में परिवर्तन के भाव दिखाई पडने लगे। जो कभी धर्म मनुष्य जीवन का सुनिश्चित आधार था, उस पर भी नये ढंग से सोचने की प्रवृत्ति निर्माण हुई। मनुष्य-जीवन के साथ धर्म का गहरा संबंध बन गया था और कुछ मानव-समूहों में एवं देशों में अपने अपने ढंग से मानव-धर्म की स्थापना हो गई थी। प्राकृतिक, भौगोलिक और राजनीतिक प्रभावों के कारण धर्म के विभिन्न नाम तथा रूप सर्वत्र दिखाई पडने लगे। परन्तु धर्मों के इन विभिन्न रूपों को उदारता एवं गहराई के साथ देखा जाय तो सब धर्मों में एक विशेष प्रकार की मानव-धर्म की समान भावना अधिक मात्रा में दिखाई पडेगी।

पृथ्वी के किसी एक भू-भाग या मानव-समूह में कोई एक महान् व्यक्ति निर्माण होता है। वह अपने विचारों द्वारा परिस्थितिओं की आवश्यकताओं के अनुसार मनुष्य के जीवन की एक समुचित प्रणाली की स्थापना करता है। इस स्थापना में वह कुछ ऐसे नियमों, भावों, योजनाओं और रूढियों को अपने ढंग से निश्चित कर देता है कि उस मनुष्य-समाज में एक संघटित धर्म की स्थापना होती है। उसके वैयक्तिक आचार और विचार लोगों में आदर्श भावों की सृष्टि कर देते हैं। उसे एक धर्म-संस्थापक माना गया है और उसे देव या देवदूत के रूप में भी देखा गया है। लोग उसे एक महान् धर्मात्मा या भगवान् मानकर उसकी पूजा करने लगे और धीरे धीरे उसके लिए पूजा-स्थानों का निर्माण होने लगा। हर एक धर्म का अपना नाम निश्चित हो गया और अपने आप सर्वत्र धार्मिक और आध्यात्मिक समारोह लोक-जीवन में काम करने लगे। किसी व्यक्ति में धर्मात्मा या देवात्मा के भाव मानने की पद्धति एक बार समाज में रूढ हो गई और लोग भी आत्मिक और आध्यात्मिक बातों पर विचार करने लगे। लोग अपने को जीवात्मा और आत्मा मानने लगे और अन्य लोगों में धर्मात्मा तथा देवात्मा के गुण देखने लगे। सुनिश्चित सूत्रों को पकडकर यदि इन सारी बातों पर विचार किया जाय तो धर्म या मनुष्य जीवन में आदान-प्रदान निर्माण करनेवाली एक महान् शक्ति के अस्तित्व का बोध होता है। इसी बोध के कारण एक-एक मानव समाज निश्चित सूत्रों में बांधा गया है और हिन्दू, ईसाई, मुस्लिम, जैन आदि धर्मों की स्थापना हो गई।

मानव–समूह या मनुष्य समाज की प्रगति के सारे गुणों की संपन्नता हर एक धर्म में होने के कारण जन्म के साथ ही मनुष्य अपने माता–पिता के धर्म को अपना धर्म मानकर चलने की प्रथा आरंभ हुई और जन्म के साथ मनुष्य का धर्म भी निश्चित हो गया। भौगोलिक सीमाओं या देशों में ऐसे धर्मों की संख्या बढ जाने से कभी कभी धर्म के सिद्धान्तों अथवा परिस्थितियों के संघर्षों के कारण भिन्न धर्मों की अनुयायिओं में लडाई-झगडे की बातें भी हो गईं और मानव–समाज में भिन्नता के तत्व निर्माण होते रहे।

मनुष्यों के विशिष्ट समूहों से समाज बन जाता है और उसके हरएक व्यक्ति की आशा, आकांक्षा और महत्वाकांक्षों पर भी विचार किया गया है। हर व्यक्ति का समाज में निश्चित स्थान निर्माण करते हुए उसके अपने तथा अपने समाज के प्रति जो कर्तव्य होते हैं, इसकी भी मीमांसा की जाती है। धर्म शद्ब के अनेक अर्थ लगाये गये हैं। गीता, बाइवल, कुराण, पुराण आदि ग्रंथों के आधार पर धर्म की व्याख्या निश्चित करने का प्रयत्न किया गया है। लौकिक और पारलौकिक लाभों को देखकर धर्मों की विभिन्नता स्पष्ट हो गयी है। धर्म के संबंध में विचार करनेवाले विद्वानों में विचारों की एकता दिखाई नहीं पडती है और धर्म के दोषों के प्रति भी लोगों का मन आकर्षित किया गया है। इन्हीं कारणों से धर्म का क्षेत्र युद्ध–क्षेत्र का भी बन गया है। सैनिक शक्ति के साथ धर्म के अनुयायी अपने धर्म का प्रचार करने लगे। कहीं कहीं सद्भावना और सहिष्णुता का भी आधार लिया गया है। धर्म की एकता के संबंध में सब लोग बोलते रहते हैं, परन्तु अधिकतर धर्म के अनुयायियों में अपने धर्म के प्रति अपार श्रद्धा के ही भाव दिखाई पडते हैं। कभी कभी यह श्रद्धा भी अंधी बन जाती है और मनुष्य अपने धर्म का गुलाम बन जाता है। इसलिए धर्म के नामपर चलनेवाले संस्कारों, रूढियों, आदि पर विश्वास रखकर चलनेवाले धर्म के अनुयायिओं को दोष नहीं दिया जा सकता।

परन्तु जब समाज में सुस्थिरता आती है और समाज के व्यक्तियों में अपनी उन्नति के साथ राजनीतिक विचारों के भाव निर्माण होते हैं तब एक नेता या राजा नामक व्यक्ति के द्वारा कोई भौगोलिक भाग या देश संचलित होता है। ऐसे राजाओं की संख्या भी बढने लगी और अपने भू-भाग या देश की स्वतंत्रता कायम रखनेके लिए बडी बडी लडाइयाँ भी हो गयीं। कभी कभी राजा और प्रजा में भी लड़ाई होने लगी और ऐसी लड़ाइयों का इतिहास ही मनुष्य जाति का इतिहास हो गया।

धीरे धीरे हर एक व्यक्ति अपने अस्तित्व एवं अधिकारों पर विचार करने लगा और राजा या धर्मनेता की शक्ति के अधीन रहना नहीं चाहने लगा। अपना समाज, अपना धर्म, अपना देश आदि भाव उसमें निर्माण होने लगे और इन विचारों के आधार पर राष्ट्रीय भावों का निर्माण होने लगा। जनतांत्रिक प्रणालियों का भी आधार लेकर राजा और धर्मनेता के अधिकारों की अवहेलना होने लगी और सशक्त राष्ट्रप्रेम की शंखध्वनि सर्वत्र सुनाई पडने लगी। राष्ट्र के निवासी अपने अधिकारों के द्वारा अपने अपने राष्ट्र का रूप सशक्त करने लगे और किसी दूसरे राष्ट्रके अधीन न रहने की प्रवृत्ति निर्माण हुई। समाज के आध्यात्मिक जीवन में जग-जीवन की यथार्थता पर जोर दिया गया और धार्मिक तथा आध्यात्मिक बातों को देवालयों और घर के पूजा-गृहों में स्थान मिलने लगा। राष्ट्रदेवता के रूप में देश की पूजा होने लगी और राष्ट्र की स्वतंत्रता को सर्वत्र स्थान मिलने लगा। पूजा-पाठ, धार्मिक समारोह आदि बातों की ओर देखने का दृष्टिकोण ही बदलता गया और राष्ट्र-धर्म की स्थापना का अभिनंदन सर्वत्र होने लगा। राष्ट्र-प्रेम धर्म से ऊँची चीज मानी गई और अपने राष्ट्र के लिए मरमिटनेवाले लोगों का स्थान धर्मवीरों से ऊँचा माना गया। राष्ट्रीय जीवन की संपन्नता ही जीवन का मुख्य आधार बन गयी। परन्तु राष्ट्रधर्म या राष्ट्र-प्रेम की यह तेजस्वी परंपरा काल की गति के साथ कुछ सीमित तथा संकुंचित गति में काम करने लगी। एक विशिष्ट सीमित भू-भाग अपनी सांस्कृतिक, धार्मिक एवं राष्ट्रीय एकता को प्राधान्य देकर अपनी उन्नति के मार्ग को ढूंढने लगा। अपने पडोसी राष्ट्रों की कल्याण-कामना की उपेक्षा होने लगी और राजनीतिक लोगों की स्वार्थी प्रवृत्ति के कारण राष्ट्र-द्वेष की भावना का उदय होने लगा। इसी प्रकार स्वार्थ का अंधापन अनेक युद्धों का कारण बना। हरएक राष्ट्र अपने पडोसी या अन्य राष्ट्र को एक शत्रु-राष्ट्र के रूप में देखने लगा। और धरती पर युद्ध की भीषण छाया पडने लगी। वैज्ञानिक प्रगति के कारण अनेक प्रकार के मनुष्यका संहार करनेवाले अस्त्र निर्माण हुए और मानवता का संहार बहुत क्रूरता से होने लगा। इस मानव-संहार को रोकने का प्रयत्न कुछ महात्माओं के द्वारा हुए परन्तु युद्ध की भीषणता बढती ही गई। विश्व का इतिहास अब केवल रक्त की स्याही से लिखा जाने लगा।

राष्ट्र-धर्म या राष्ट्र-प्रेम कोई बुरी चीज नहीं है, परन्तु हरएक राष्ट्र के राजनीतिक लोगों की नीति के कारण दुष्टता को प्रमुख स्थान दिया गया और राष्ट्र की रक्षा करने के नाम पर सैनिक व्यवस्था पर अधिक व्यय होने लगा। सैनिक-शासन ही राष्ट्र का मुख्य अंग बना गया और आध्यात्मिक या आत्मिक बातों का

कोई भी मूल्य नहीं रह गया। अब एक नये तत्वज्ञान या धर्म-साधना की प्रति लोगों की दृष्टि जाने लगी।

व्यक्ति से समाज बनता है, समाज से राष्ट्र बन सकता है और राष्ट्रों के समूह से विश्व बन सकता है। इसी प्रकार से विचार करने की प्रवृत्ति निर्माण होने लगी। मनुष्य में प्रथम अपने को विश्व का एक अंग है यह मानने की प्रवृत्ति काम करने लगी। विश्व की उन्नत्ति के बारे मे यदि सोचना हो तो मानव को धर्म, राष्ट्र, समाज आदि छोटी छोटी बातों को अधिक महत्व नहीं देना चाहिए। विश्व-कल्याण की साधना ही मानव की प्रगति का मूल है और विश्व-धर्म की उपासना से ही यह मानव अपनी प्रगति के कल्याण-मार्ग की ओर अग्रसर होता रहेगा।

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ಶ್ರೀ. ಕೆ. ಡಿ. ತಂಗೋಡ,
ಎಮ್. ಎ.

“ಸಮರ” “ಶಾಂತಿ” ಈ ಎರಡು ಶಬ್ದಗಳು ಪರಸ್ಪರ ವಿರುದ್ಧ ಮನೋಭಾವಗಳನ್ನು ಪ್ರತಿನಿಧೀಕರಿಸುತ್ತವೆ. ಹೀಗಿದ್ದರೂ ಇವುಗಳು ಸೂಚಿಸುವ ಸ್ಥಿತಿಗಳು ಏಕಕಾಲಕ್ಕೆ ಉಪಸ್ಥಿತವಾಗಿರಬಲ್ಲವು ಎಂದು ಭಾಸವಾಗುವದು. ಇಂದಿನ ಜಗತ್ತಿನಲ್ಲಿ ನಡೆದ ಚಟುವಟಿಕೆಗಳು ಇಂಥ ಭಾವನೆಯನ್ನು ಪುಷ್ಟೀಕರಿಸುತ್ತವೆ. ವಿಶ್ವಶಾಂತಿಯ ಕನಸನ್ನು ಒಂದೆಡೆ ಕಾಣುತ್ತಿದ್ದರೆ ಇನ್ನೊಂದೆಡೆ ಯುದ್ಧ ಸನ್ನಾಹ ಎಡ ಬಿಡದೆ ಸಾಗುತ್ತಲಿದೆ. ಪ್ರತಿ ರಾಷ್ಟ್ರವೂ ತನ್ನ ಸಂರಕ್ಷಣಾ ವೆಚ್ಚವನ್ನು ಹೆಚ್ಚಿಸುವ ವಿಚಾರದಲ್ಲಿದ್ದುದು ಕಾಣಿಸುತ್ತದೆ. ಜಗತ್ತಿನ ಹಲವು ಭಾಗಗಳಲ್ಲಿ ಸಮರದ ಕಿಡಿಹೊತ್ತಿ ಉಳಿದ ಭಾಗಗಳಿಗೂ ಪಸರಿಸುವ ಸಂಭವವು ಹೆಚ್ಚಾಗುತ್ತಲಿದೆ. ಹಾಗೆ ನೋಡಿದರೆ ಜಗತ್ತಿನಲ್ಲಿ ಯುದ್ಧದ ಹೊಗೆ ಆಡುತ್ತಲಿದೆ. ವ್ಹಿಯಟ್ನಾಮ ಕಾಳಗ, ಅರಬ ಹಾಗೂ ಇಸ್ರೇಲಗಳ ನಡುವಿನ ಕದನ ವಿಶ್ವಶಾಂತಿಗೆ ಗಂಡಾಂತರಕಾಯಾಗಿದ್ದು ಮೂರನೆಯ ಮಹಾಯುದ್ಧಕ್ಕೆ ನಾಂದಿಯಾಗುವವೇನೋ ಎಂಬ ಭಯ ನಮ್ಮಲ್ಲಿ ಮೂಡಿದೆ. ಎರಡು ಜಾಗತಿಕ ಯುದ್ಧಗಳ ಕಹಿ ಫಲಗಳನ್ನು ಅನುಭವಿಸಿದ ರಾಷ್ಟ್ರಗಳೆಲ್ಲ ಮರನೆಯದನ್ನು ತಪ್ಪಿಸುವ ಅತಿ ಪ್ರಯಾಸದ ಕಾರ್ಯದಲ್ಲಿ ಮಗ್ನವಾಗಿವೆ. ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳಾದ ಯುಕ್ತರಾಷ್ಟ್ರ ಸಂಘ ಮತ್ತು ಭದ್ರತಾ ಮಂಡಳಗಳ ಮುಖಾಂತರ ಈ ಕಾರ್ಯ ಅನೇಕ ವರ್ಷಗಳಿಂದ ಸತತವಾಗಿ ಸಾಗಿದೆ. ಜಗತ್ತು ಎರಡು ದೊಡ್ಡ ಬಣಗಳಲ್ಲಿ ವಿಭಾಗಿಸಲ್ಪಟ್ಟು ಅವುಗಳ ನಡುವೆ ನಾನಾ ರೀತಿಯ ಪ್ರತ್ಯಕ್ಷ ಹಾಗೂ ಅಪ್ರತ್ಯಕ್ಷ ಘರ್ಷಣೆ ನಡೆದಿದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಮರದ ಸ್ವರೂಪ, ಅದು ತಲೆಯುತ್ತಲು ಕಾರಣ. ಶಾಂತಿಯ ಅವಶ್ಯಕತೆ ಯುದ್ಧ ನಿವಾರಣೆಯಾಗಿ ಶಾಂತಿ ಪ್ರಸ್ಥಾಪನೆಯಾಗಬೇಕಾದರೆ ಕೈಕೊಳ್ಳಬೇಕಾದ ಕ್ರಮಗಳು, ವಿಶ್ವ ಶಾಂತಿಯ ಸಾಧ್ಯಾ'ಸಾಧ್ಯತೆ ಇವೇ ಮೊದಲಾದ ಸಂಗತಿಗಳ ವಿವೇಚನೆಯು ಅಪ್ರಸ್ತುತವಾಗಲಾರದು. ಈ ಎಲ್ಲ ಸಂಗತಿಗಳ ಬಗ್ಗೆ ಗಂಭೀರವಾಗಿ ವಿಚಾರ ಮಾಡಿ ಸರಿಯಾದ ನಿರ್ಣಯಕ್ಕೆ ಬಂದು ಅವುಗಳನ್ನು ಕಾರ್ಯ ರೂಪಕ್ಕೆ ತರುವ ಪ್ರಯತ್ನದಲ್ಲಿಯೇ ಮಾನವ ಜನಾಂಗದ ಕಲ್ಯಾಣವು ಅಡಗಿದೆ ಎಂದು ಬೇರೆ ಹೇಳಬೇಕಿಲ್ಲ.

ಸಮರ ಅಥವಾ ಯುದ್ಧವೆಂಬುದು ಅತಿ ಸಂಕೀರ್ಣ ಸಂಗತಿ. ಅದು ರಾಷ್ಟ್ರರಾಷ್ಟ್ರಗಳ ನಡುವಿನ ಬಿಕ್ಕಟ್ಟನ್ನು. ತಂಟೆಗಳನ್ನು ಬಗೆಹರಿಸಲು ಉಪಯೋಗಿಸುವ,

ಮನ್ನಣೆ ಪಡೆದ ಸಾಧನಗಳಲ್ಲಿ ಮುಖ್ಯವಾದದ್ದು. ಅಂತೆಯೇ ಮಾನವ ಜನಾಂಗದ ಇತಿಹಾಸದಲ್ಲಿ ಇಂದಿನ ವರೆಗೆ ಅನೇಕ ಯುದ್ಧಗಳು ಸಂಭವಿಸಿ ತಮ್ಮ ಪರಿಣಾಮಗಳನ್ನು ಸಮಾಜದ ಮೇಲೆ ದೇಶಗಳ ಮೇಲೆ ಬೀರಿವೆ. ಯುದ್ಧಕ್ಕೆ ಹಲವಾರು ಕಾರಣಗಳಿದ್ದು ಅವು ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ಧಾರ್ಮಿಕ ಸ್ವರೂಪ ಹೊಂದಿರುತ್ತವೆ. ಇವುಗಳಲ್ಲಿ ಕೆಲವು ಕೂಡಿಯೇ ಕಾರ್ಯಮಾಡಿ ಯುದ್ಧಕ್ಕೆ ಎಡೆ ಮಾಡಿಕೊಡಬಹುದು. ಯುದ್ಧವು ವಿವಿಧ ರೂಪಗಳಲ್ಲಿ ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಶಸ್ತ್ರಸನ್ನದ್ಧ ಬಹಿರಂಗ ರಂಗ ಯುದ್ಧ. ಪ್ರಚ್ಛನ್ನ ಯುದ್ಧ ಎಂಬವು ಅದರ ಎರಡು ಮುಖ್ಯ ರೂಪಗಳು. ಒಮ್ಮೊಮ್ಮೆ ಒಂದೇ ರಾಷ್ಟ್ರದಲ್ಲಿ ವಿಚಾಗ ಸರಣಿಯ ಎರಡು ಗುಂಪುಗಳಲ್ಲಿ ಅಥವಾ ಪಕ್ಷಗಳಲ್ಲಿ ಯುದ್ಧ ತಲೆಎತ್ತುತ್ತದೆ. ಇದನ್ನು ಯಾದವೀ ಯುದ್ಧವೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಇಂದು ಚೀನವಲ್ಲಿ ಮಾವೋಪರ ಹಾಗೂ ಮಾವೋ ವಿರೋಧಿ ಗುಂಪುಗಳಲ್ಲಿ ನಡೆದಘರ್ಷಣೆಯ ಯಾದವೀ ಯುದ್ಧವು. ಮಹಾಭಾರತ ಯುದ್ಧವು ಯಾದವೀ ಯುದ್ಧದ ಮತ್ತೊಂದು ಉದಾಹರಣೆ. ವ್ಹಿಯೆಟ್‌ನಾಮ ಯುದ್ಧವು ರಶಿಯಾ–ಅಮೇರಿಕಾಗಳ ನಡುವಿನ ಬಹಿರಂಗ ಯುದ್ಧವು. ಆದರೆ ಬಹುದಿನಗಳಿಂದ ಬೆಳೆದು ಬಂದ ಈ ಎರಡು ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳ ನಡುವಿನ ವೈರ, ವೈಮನಸ್ಸು ಸ್ಪರ್ಧಾತ್ಮಕ ಮನೋವೃತ್ತಿ ಮಾನಸಿಕ ಯುದ್ಧಕ್ಕೆ ಕಾರಣಗಳಾಗಿವೆ. ಈ ಮಾನಸಿಕ ಯುದ್ಧವೇ ಪ್ರಚ್ಛನ್ನ ಯುದ್ಧವು. ಇದು ಬಹಿರಂಗ ಯುದ್ಧದಂತೆ ವಿತ್ತಜೀವಿಗಳನ್ನು ನಾಶಪಡಿಸದಿದ್ದರೂ ಅದಕ್ಕಿಂತ ಪ್ರಭಾವಿಯಾಗಿ ಹೆಚ್ಚುಕಾಲ ಮುಂದುವರಿದು ಭೀಕರ ಪರಿಣಾಮವನ್ನುಂಟು ಮಾಡುತ್ತದೆ. ಪ್ರಚ್ಛನ್ನ ಯುದ್ಧವು ಮೇರೆ ದಪ್ಪಿದಲ್ಲಿ ಬಹೆರಂಗ ಯುದ್ಧವಾಗಿ ಕಾಣಿಸಿಕೊಳ್ಳುವ ಸಾಧ್ಯತೆ ಯಾವಾಗಲೂ ಇರುವದು. ಆದ್ದರಿಂದ ಪ್ರಚ್ಛನ್ನ ಯುದ್ಧದ ಕಾರಣಗಳನ್ನು ಶೋಧಿಸಿ ಅವುಗಳನ್ನು ನಿವಾರಿಸುವದರಿಂದ ಬಹಿರಂಗ ಯುದ್ಧವನ್ನು ತಪ್ಪಿಸಬಹುದು. ಅಪ್ರಕಟಿತ ಮಾನಸಿಕಯುದ್ಧವನ್ನು ಮುಂದುವರಿಸಲು ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳಾದ ರಶಿಯಾ ಅಮೇರಿಕಾಗಳು ತಮ್ಮ ಸಹಾಯ ಯಾಚಿಸುವ ಉಳಿದ ಸಣ್ಣ ರಾಷ್ಟ್ರಗಳನ್ನು ಸಾಧನವನ್ನಾಗಿ ಉಪಯೋಗಿಸುತ್ತವೆ. ಪಾಕಿಸ್ತಾನ, ಭಾರತ, ಅರಬ ರಾಷ್ಟ್ರಗಳು, ಇಸ್ರೇಲು, ಉತ್ತರ ಹಾಗೂ ದಕ್ಷಿಣ ವ್ಹಿಯೇಟ್ನಾಮ, ಪಶ್ಚಿಮ ಹಾಗೂ ಪೂರ್ವ ಜರ್ಮನಿಗಳು ಇಂಥ ಸಣ್ಣ ರಾಷ್ಟ್ರಗಳಿದ್ದು ಇವು ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳ ಕೈಗೊಂಬೆಯಾಗಿವೆ. ಅವುಗಳು ಕುಣಿಸಿವಂತೆ ಕುಣಿವದೆ ಇವಕ್ಕೆ ಗತ್ಯಂತರವಿಲ್ಲ.

ರಾಷ್ಟ್ರ ರಾಷ್ಟ್ರಗಳ ನಡುವಿನ ಬಿಕ್ಕಟ್ಟು ಯುದ್ಧದ ಮೂಲವೆಂದು ಸ್ಥೂಲವಾಗಿ ಹೇಳಬಹುದು. ಈ ಬಿಕ್ಕಟ್ಟು ಅಥವಾ ತಂಟೆ ಅನೇಕ ಕಾರಣಗಳಿಗಾಗಿ ತಲೆದೋರಬಹುದು. ಅವುಗಳಲ್ಲಿ ಪ್ರಮುಖವಾದುವು ಮಾನವನಲ್ಲಿ ಹುಟ್ಟುಗುಣವಾದ ಕಲಹ–ಪ್ರವೃತ್ತಿ, ಅಧಿಕಾರಲಾಲಸೆ, ಪ್ರಭುತ್ವ ಸಾಧಿಸುವ ಹಂಬಲ, ಯುದ್ಧವು

ಅವಶ್ಯವೆಂಬ ತಪ್ಪು ತಿಳುವಳಿಕೆ: ಯುದ್ಧ ಮಾಡಬೇಕೆಂಬ ಬಯಕೆ, ಹೊಸ ಅನುಭವದ ಹಂಬಲ, ಶೌರ್ಯ ಪ್ರದರ್ಶನದ ಇಚ್ಛೆ, ನಾಯಕತ್ವವಹಿಸಬೇಕೆಂಬ ಆಕಾಂಕ್ಷೆ ಹಾಗೂ ಆತ್ಮರಕ್ಷಣೆಯ ಪ್ರಯತ್ನ ಮುಂತಾದವು. ಪರಸ್ಪರರಲ್ಲಿ ಬಹು ದಿನಗಳಿಂದ ಬೆಳೆದು ಬಂದ ದ್ವೇಷವು ಯುದ್ಧದಲ್ಲಿ ವ್ಯಕ್ತವಾಗಬಹುದು. ರಾಷ್ಟ್ರಗಳ ನಡುವಿನ ದುರಭಿಪ್ರಾಯ, ಪರಸ್ಪರ ಬಗ್ಗೆ ಇರುವ ಭಯ ಕೆಲವು ಸಲ ಕಾರಣವಾಗಬಹುದು. ಕೆಲವು ಸಲ ಒಂದು ದೇಶದ ಆಂತರಿಕ ಸಮಸ್ಯೆಗಳಿಂದ ಜನತೆಯ ಲಕ್ಷ್ಯವನ್ನು ಬೇರೊಂದು ದಿಶೆಯಲ್ಲಿ ಎಳೆದೊಯ್ಯಲು ಚಾಣಾಕ್ಷ ರಾಜಕೀಯ ಮುಖಂಡರು ಯುದ್ಧಕ್ಕೆ ಶರಣು ಹೋಗುತ್ತಾರೆ. ಇದರಿಂದ ದೇಶಕ್ಕೆ ದೊಡ್ಡ ಹಾನಿ ತಟ್ಟುತ್ತದೆ. ಗಂಡಾಂತರ ಪರಿಸ್ಥಿತಿಗೆ ರಾಷ್ಟ್ರಗಳು ತೋರುವ ಪ್ರತಿಕ್ರಿಯೆ ಯುದ್ಧವೆಂದು ಹೇಳಬಹುದು. ಇವುಗಳ ಹೊರತಾಗಿ ರಾಜಕೀಯ ಅಸ್ಥಿರತೆ ಹಾಗೂ ಗೊಂದಲ, ದಾರಿದ್ರ್ಯ ಹಾಗೂ ಆರ್ಥಿಕ ಬಿಕ್ಕಟ್ಟು, ನಿರುದ್ಯೋಗ, ಬೆಲೆಯೇರಿಕೆ, ರಾಜಕೀಯ ಹಾಗೂ ಸಾಮಾಜಿಕ ಅನ್ಯಾಯದ ಹೆಚ್ಚಳ ಮೊದಲಾದವುಗಳು ಯುದ್ಧದ ಕಿಡಿ ಹೊತ್ತಿಕೊಳ್ಳಲು ಅನುಕೂಲ ವಾತಾವರಣವನ್ನು ನಿರ್ಮಿಸುತ್ತವೆ. ಹೆಣ್ಣು, ಹೊನ್ನು, ಮಣ್ಣುಗಳು ಯುದ್ಧದ ಮೂಲವೆಂಬ ಮಾತಂತೂ ಸರ್ವವಿದಿತವಿದೆ. ಸಂಪತ್ತಿನ ಹೆಚ್ಚಳಕ್ಕಾಗಿ, ಕ್ಷೇತ್ರ ವಿಸ್ತರಣೆಕ್ಕಾಗಿ ಯುದ್ಧಗಳು ಇಂದಿಗೂ ನಡೆಯುತ್ತಿದ್ದರೂ ಹೆಣ್ಣಗಾಗಿ ನಡೆಯುವ ಯುದ್ಧಗಳು ಸದ್ಯ ಕಾಣಿಸುವದಿಲ್ಲ. ಈ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಹೆಲೆನ್ ಟ್ರೋಜನ್ ಯುದ್ಧಕ್ಕೆ, ದ್ರೌಪದಿಯು ಮಹಾಭಾರತ ಯುದ್ಧಕ್ಕೆ. ಸೀತೆಯು ರಾಮ-ರಾವಣರ ನಡುವಿನ ಯುದ್ಧಕ್ಕೆ ಕಾರಣವೆಂದು ಹೇಳಿದರೆ ತಪ್ಪಾಗಲಿಕ್ಕಿಲ್ಲ. ಸಮಾಜ ಜೀವನದಲ್ಲಿ ಹೆಣ್ಣಗಾಗಿ ಘರ್ಷಣೆಗಳು ಅನೇಕ.

ಮೇಲೆ ವಿವರಿಸಿದ ಕಾರಣಗಳಿಗಾಗಿ ಉದ್ಭವಿಸಿದ ಯುದ್ಧದ ಉದಾಹರಣೆಗಳನ್ನು ಇಲ್ಲಿ ಕೊಡಬಹುದು. ಭಾರತ ಪಾಕಿಸ್ತಾನಗಳ ನಡುವಿನ ಘರ್ಷಣೆ. ಚೀನ ಭಾರತಗಳ ನಡುವಿನ ಕದನಗಳು, ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಹಾಗೂ ಕ್ಷೇತ್ರ ವಿಸ್ತರಣೆಗಾಗಿ ನಡೆದವುಗಳು. ರಶಿಯಾ ಅಮೇರಿಕಾ ದೇಶಗಳು ವಿಭಿನ್ನ ರಾಜಕೀಯ ತತ್ತ್ವಪ್ರಣಾಲಿಗಳನ್ನು ಪ್ರತಿನಿಧೀಕರಿಸುತ್ತಿದ್ದು ಅವುಗಳ ಸ್ಥಾಪನೆಗೆ, ಪ್ರಸಾರಕ್ಕೆ ಹೊರಡುತ್ತಿವೆ. ಅರಬ ಇಸ್ರೇಲ ರಾಷ್ಟ್ರಗಳ ನಡುವಿನ ಕದನವು ಸ್ವಾರ್ಥ ಹಾಗೂ ಧಾರ್ಮಿಕ ಮತಭೇದಗಳಿಂದ ಪ್ರೇರಿತವಾಗಿದೆ. ಚೀನ ಅಮೇರಿಕಾಗಳ ನಡುವಿನ ಪಚ್ಛನ್ನ ಯುದ್ಧಕ್ಕೆ ಪರಸ್ಪರ ಭಯವು ಕಾರಣ. ಹಿಟ್ಲರನು ಜರ್ಮನಿಯನ್ನು ಯುದ್ಧದ ಬೆಂಕಿಯಲ್ಲಿ ನೂಕಿದುದು ತನ್ನ ಮಹತ್ವಾಕಾಂಕ್ಷೆಯಿಂದ. ಹುಚ್ಚು ವಿಚಾರಗಳಿಂದ ಪ್ರೇರಿತನಾಗಿ, ನೆಪೋಲಿಯನ್ ಕೂಡಾ ಇಂಥ ಮಹತ್ವಾಕಾಂಕ್ಷೆಯುಳ್ಳವನಾಗಿದ್ದು ಜಗತ್ತಿನ ಬಹುಭಾಗದ ಸಾರ್ವಭೌಮ ತಾನಾಗಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ತನ್ನ ಆಯುಷ್ಯವನ್ನೆಲ್ಲ ಯುದ್ಧ ಮಾಡುವುದರಲ್ಲಿಯೇ ಕಳೆಯಲಿಲ್ಲವೇ ? ನಮ್ಮ

ದೇಶಕ್ಕೆ ಬಂದು ಸಂಪತ್ತಿನ ಹೆಚ್ಚಳಕ್ಕಾಗಿ ವ್ಯಾಪಾರದ ಮುಖಾಂತರ ಇಂಗ್ಲೀಷ ಫ್ರೆಂಚರು ತಮ್ಮೊಳಗೆ ಬಡಿದಾಡಿದರು. ಬ್ರಿಟಿಶರವಿರುದ್ಧ ಭಾರತೀಯರು ನಡೆಸಿದ ಸ್ವಾತಂತ್ರ್ಯಾಂದೋಲನವು ಪರಕೀಯರ ಆಡಳಿತದಿಂದ ಭಾರತವನ್ನು ಮುಕ್ತಗೊಳಿಸುವ ಸದುದ್ದೇಶದಿಂದ ಕೂಡಿತ್ತು. ಭಾಷಾಂಧತೆ, ಮತಾಂಧತೆ, ರಾಜಕೀಯ ಅಸ್ಥಿರತೆ, ಆರ್ಥಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ವಿಷಮತೆಗಳು ಅಂಶ:ಕಲಹಕ್ಕೆ ಎಡೆಮಾಡಿಕೊಡುತ್ತವೆ. ಈ ಘರ್ಷಣೆಗಳು ಭಾರತದಲ್ಲಿ ಭಾವೈಕ್ಯವಾಗಲಿ, ರಾಜಕೀಯ ಒಕ್ಕಟ್ಟಾಗಲಿ ಇಲ್ಲವೆಂಬುದಕ್ಕೆ ನಿದರ್ಶನ. ಈ ಘರ್ಷಣೆಗಳು ಹಿಂಸೆಯಲ್ಲಿ, ಸಾಮಾಜಿಕ ಸೊತ್ತುಗಳ ವಿನಾಶದಲ್ಲಿ ಪರ್ಯವಸಾನವಾದಾಗ ಅದು ಯಾದವೀ ಯುದ್ಧ ಎನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಸಾಂಸ್ಕೃತಿಕ ಕ್ರಾಂತಿಯ ಹೆಸರಿನಲ್ಲಿ ಚೀನದಲ್ಲಿ ನಡೆದ ಯುದ್ಧ ಯಾದವೀ ಯುದ್ಧವೇ. ಭಾರತದಲ್ಲಿ ಇಂದು ಕಾಣಬರುವ ಪರಿಸ್ಥಿತಿ ಮುಂದುವರಿದರೆ ರಾಜಕೀಯ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಧಕ್ಕೆಯಿದೆ. ಭವಿಷ್ಯವು ಅನಿಶ್ಚಿತತೆಯಿಂದ ಕೂಡಿದೆ ಎಂಬುದನ್ನು ವಿಚಾರವಂತರು ಬೇಗ ಅರಿತರೆ ಅನಿಷ್ಟ ತಪ್ಪಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲು ಅನುಕೂಲವಾದೀತು.

ಯುದ್ಧವು ನಿವಾರಿಸಲ್ಪಡುವ ಸಂಗತಿಯಾದರೆ ಶಾಂತಿಯು ಪ್ರಿಯವಾದ ಸಂಗತಿ. ವಿಷಮ ವಾತಾವರಣವು ಮಾಯವಾಗಿ ಘರ್ಷಣೆಗಳು ಕೊನೆಗೊಂಡು ಮೈತ್ರಿ, ಪ್ರೇಮ, ಸಹಕಾರ ಮನೋವೃತ್ತಿಗಳು ಕಾಣಿಸಿಕೊಂಡಾಗ ಶಾಂತಿ ಉದಯಿಸುತ್ತದೆ. ವೈಯಕ್ತಿಕ, ಸಾಮಾಜಿಕ, ಹಾಗೂ ರಾಷ್ಟ್ರಜೀವನದಲ್ಲಿ ಶಾಂತಿಯನ್ನು ದೊರಕಿಸಲು ನಮ್ಮ ಪ್ರಯತ್ನ ಸಾಗಿದೆ. ಆದರೆ ಈ ಶಾಂತಿ ಎಂಥದು ? ಇದು ಸ್ಮಶಾನ ಶಾಂತಿಯಲ್ಲ' ಘರ್ಷಣೆಯ ಕಹಿಫಲವನ್ನು ಅನುಭವಿಸಿದ ಮೇಲೆ ನಾನಾತರಹದ ತೊಂದರೆಗಳನ್ನು ಎದುರಿಸಿದ ಬಳಿಕ ಅವುಗಳಿಂದ ಜಿಗುಪ್ಸೆಗೊಂಡು ಅವುಗಳಿಂದ ಪಾರಾಗಲು ಮಾಡುವ ಸಾಹಸದ, ಪ್ರಯತ್ನದ ಫಲವಾಗಿ ಬರುವುದು ನಿಜವಾದ ಶಾಂತಿ. ಇಂಥ ಶಾಂತಿಯು ಜೀವನದ ಅಂತಿಮ ಮೌಲ್ಯಗಳಲ್ಲೊಂದು ಬಿಸಿಲಿನಲ್ಲಿ ಬಳಲಿದವನಿಗೆ ನೆರಳಿನ ಮಹತ್ವ ತಿಳಿಯುವಂತೆ ಪ್ರಕ್ಷುಬ್ಧ ಪರಿಸ್ಥಿತಿಯನ್ನು ಎದುರಿಸಿದವರಿಗೆ ಶಾಂತಿಯ ಮಹತ್ವ ತಿಳಿಯುವದು. ಸಮುದ್ರ ಮಂಥನದ ಸಾಹಸದಿಂದ ಅಮೃತ ಉದಯಿಸಿದಂತೆ ಪ್ರತಿಕೂಲ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಸಿಲುಕಿದ ಮಾನವನ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನದ ಫಲವಾಗಿ ನಿಜವಾದ ಶಾಂತಿ ಉದಯಿಸುವದು ಸಾಧ್ಯ, ಇಂದಿನ ಜಗತ್ತು ಶಾಂತಿಯ ಪ್ರಸ್ಥಾಪನೆಗೆ ಹೆಣಗುತ್ತಲಿದೆ, ಜಾಗತಿಕ ಮಹಾಯುದ್ಧಗಳ ಬೇಗೆಯಲ್ಲಿ ಬೆಂದದ್ದರಿಂದ ಇತರ ಅನಿಷ್ಟಗಳನ್ನು ಸಾಕಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿ ಅನುಭವಿಸಿದ ಮಾನವ ಜನಾಂಗವು ವಿಶ್ವಶಾಂತಿಗಾಗಿ ಹಂಬಲಿಸುತ್ತಿರುವದು ಅಸ್ವಾಭಾವಿಕವೇನಲ್ಲ. ವಿಜ್ಞಾನದ ಪ್ರಗತಿಯ ಫಲವಾಗಿ ಹುಟ್ಟಿಕೊಂಡ ಮಾರಕಾಸ್ತ್ರಗಳನ್ನು ಹೊಂದಿದ ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳು ಮನಸ್ಸು ಮಾಡಿದರೆ ಇಂಥ ಗಂಡಾಂತರದಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳಲು ವಿಶ್ವಶಾಂತಿಯ ಪ್ರಸ್ಥಾಪನೆಗೆ ಕಾರ್ಯೋನ್ಮುಖರಾಗುವದು ಅನಿವಾರ್ಯವಾಗಿದೆ.

„ಸರ್ವೇ ಜನಾಃ ಸುಖಿನೋ ಭವಂತು” “ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ” ಎಂಬ ಘೋಷಣೆಗಳನ್ನು ಮಾಡಿದ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಗೆ ಜಗತ್ತೇ ತಲೆದೂಗಿದೆ. ಈ ಸಂಸ್ಕೃತಿಯ ಪ್ರತಿನಿಧಿಯಾದ ಇಂದಿನ ಭಾರತವು ತನ್ನ ಶಾಂತಿ ಪ್ರಿಯ ರಾಜಕೀಯ ಧೋರಣದಿಂದ ವಿಶ್ವಶಾಂತಿಯ ಕನಸನ್ನು ನನಸಾಗಿ ಮಾಡಲು ತನ್ನ ತಾಟಸ್ಥ್ಯ ನೀತಿಯ ಮುಖಾಂತರ ತನ್ನ ಅಳಿಲು ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿರುವದು ಹೆಮ್ಮೆಯ ವಿಷಯ. ಈ ಕಾರಣದಿಂದಲೇ ಅಂತರರಾಷ್ಟ್ರೀಯ ರಂಗದಲ್ಲಿ ವಿಶ್ವಶಾಂತಿಯ ಸಾಧನೆಯ ವಿಷಯದಲ್ಲಿ ಭಾರತವು ವಿಶಿಷ್ಟ ಸ್ಥಾನ ಗಳಿಸಿಕೊಂಡಿದೆ. ಉಳಿದ ರಾಷ್ಟ್ರಗಳು ಅದರ ಸಹಾಯ ಹಸ್ತವನ್ನು ಯಾಚಿಸುತ್ತಲಿವೆ. ಆದರೆ ಜಗತ್ತಿನ ಉಳಿದ ರಾಷ್ಟ್ರಗಳು ಭಾರತಕ್ಕೆ ನೀಡುತ್ತಿರುವ ಮರ್ಯಾದೆ ತೋರಿಕೆಯದೇನೋ ಎಂಬ ಸಂಶಯ ಬರುತ್ತದೆ, ಆರ್ಥಿಕ ದೃಷ್ಟಿಯಿಂದ ಹಿಂದುಳಿದ ರಾಷ್ಟ್ರವಾದ ಭಾರತದ ಉಪದೇಶಕ್ಕೆ ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳು ವಿಶೇಷ ಗಮನ ಕೊಡದೆ ತಮ್ಮ ರಾಜಕೀಯ ಗತ್ತುಗಾರಿಕೆಯನ್ನು ಮುಂದುವರಿಸಿವೆ. ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸಾಧಿಸಲು ಹೊರಟ ಭಾರತದಲ್ಲಿ ಅಶಾಂತಿ ತಲೆಯೆತ್ತಿದುದು ಒಂದು ರೀತಿಯ ವಿರೋಧಾಭಾಸ. ನಮ್ಮ ದೇಶದ ಆಂತರಿಕ ಜೀವನದಲ್ಲಿ ಶಾಂತಿಯನ್ನು ಸ್ಥಾಪಿಸಲಾರದ ನಾವು ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸಾಧಿಸ ಹೊರಟಿದ್ದೇವೆ. ಇಂಥ ಪ್ರಯತ್ನಕ್ಕೆ ನಮಗೆ ಯಾವ ನೈತಿಕ ಅಧಿಕಾರವಿದೆ? ಅಶಾಂತಿಯ ನೆಲೆವೀಡಾದ ಸದ್ಯದ ಭಾರತ ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸಾಧಿಸ ಹೊರಟಿದೆಯೆಂದರೆ ನೀರಿಳಿಯದ ಗಂಟಲಲ್ಲಿ ಕಡುಬು ತುರುಕುವ ಪ್ರಯತ್ನ ಮಾಡಿದಂತಾಗುತ್ತದೆ. ಮನೆಗೆದ್ದು ಮಾರು ಗೆದೆಯಬೇಕಷ್ಟೇ? ಯುಕ್ತ ರಾಷ್ಟ್ರ ಸಂಘ ಹಾಗೂ ಭದ್ರತಾ ಮಂಡಳಗಳು ಸಾಧಿಸಬೇಕಾದ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಲು ಅಸಮರ್ಥವಾಗಿರುವದಕ್ಕೂ ಈ ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳ ಧೋರಣೆಯೇ ಕಾರಣ. ವಿಶ್ವಶಾಂತಿಯ ಪ್ರಯತ್ನದಲ್ಲಿ ಈ ಸದಸ್ಯ ರಾಷ್ಟ್ರಗಳು ಅವಶ್ಯವೆನಿಸಿದ ಸಹಕಾರ ನೀಡುವದಿಲ್ಲವೆಂಬ ಮಾತನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ ತಾವು ತಮ್ಮ ಗದ್ದುಗೆಯಿಂದ ಕೆಳಗಿಳಿಯ ಬಯಸಿದ್ದನ್ನು ವಿಶ್ವಸಂಸ್ಥೆಯ ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿ ಉ. ಥಾಂಟರು ಘೋಷಿಸಿದರು. ಅವರಿಗಿಂತ ಮೊದಲಿನ ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಡಾಗ ಹ್ಯಾಮರ ಶೀಲ್ಪ ಅವರು ತಮ್ಮ ಪ್ರಾಣದ ಬಲಿದಾನ ತೆತ್ತರು. ಇನ್ನೂ ವಿಶ್ವಶಾಂತಿ ಕನಸಾಗಿಯೇ ಉಳಿದಿದೆ. ಆದರೂ ಜಗತ್ತು ಈ ದಿಶೆಯಲ್ಲಿ ಈಗಾಗಲೇ ಕೆಲವು ದಿಟ್ಟ ಹೆಜ್ಜೆಗಳನ್ನು ಇಟ್ಟಿದೆ ಎಂದು ನಿರ್ವಿವಾದವಾಗಿ ಹೇಳಬಹುದು. ಈಗ ಸಾಧಿಸಿದ ಪ್ರಗತಿ ಬಹು ಕಡಿಮೆಯಾದರೂ ಈ ವಿಷಯದಲ್ಲಿ ನಿರಾಶೆ ಪಟ್ಟುಕೊಳ್ಳುವ ಕಾರಣವೇನಿಲ್ಲ. ಈ ದಿಶೆಯಲ್ಲಿ ಜಗತ್ತಿನ ಎಲ್ಲ ರಾಷ್ಟ್ರಗಳು, ಸದುದ್ದೇಶದಿಂದ ಪ್ರೇರಿತವಾಗಿ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನ ಮಾಡಿದರೆ ವಿಶ್ವಶಾಂತಿ ಅಸಾಧ್ಯವಾಗಲಾರದು. ಆದರೆ ಅದು ಸುಲಭ ಸಾಧ್ಯವಲ್ಲ ಎಂಬ ಮಾತನ್ನು ನಾವು ಒಪ್ಪಿಕೊಳ್ಳಲೇಬೇಕು. ಕಷ್ಟ ಸಾಧ್ಯವಾದ ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸಾಧಿಸಬೇಕಾದರೆ ಯಾವ ಕ್ರಮಗಳನ್ನು ಕೈಕೊಳ್ಳಬೇಕೆಂಬುದನ್ನು ಪರಿಶೀಲಿಸುವಾ.

ಯುದ್ಧದ ಕರಾಳ ಹಿಡಿತದಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳಲು ಅದನ್ನು ಬೇರುಸಹಿತವಾಗಿ ನಾಶಪಡಿಸಬೇಕು. ಯುದ್ಧ ನಿರ್ಮೂಲನೆಯಾಗಿ ಜಗತ್ತಿನಲ್ಲಿ ಶಾಶ್ವತ ಶಾಂತಿಯು ನೆಲೆಸುವಂತೆ ಮಾಡಲು ಹಲವಾರು ಕ್ರಮಗಳನ್ನು ಕೈಕೊಳ್ಳುವದು ಅವಶ್ಯ. ಯುದ್ಧದಿಂದಾಗುವ ದುಷ್ಪರಿಣಾಮಗಳು ಅನೇಕ. ಯುದ್ಧ ಹೊಡೆತದಿಂದ ಗಾಯಗೊಂಡ ದೇಶದ ಆರ್ಥಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯು ಹದಗೆಟ್ಟು ಹೊಸ ಸಮಸ್ಯೆಗಳು ಉದ್ಭೂತವಾಗುತ್ತವೆ. ಯುದ್ಧವು ನೈತಿಕ ಅಧಃ ಪತನಕ್ಕೂ ಹಾಗೂ ಜನತೆಯ ಆಯುಷ್ಯ ಕ್ಷಯಕ್ಕೂ ಕಾರಣವಾಗುತ್ತದೆ. ರೋಗಗಳು ಹಬ್ಬಿ ಜಗತ್ತಿನ ಜನತೆಯ ಆರೋಗ್ಯವು ಹದಗೆಡುವದಕ್ಕೆ ಅಣುವಿ ಕರಣವು ಪ್ರಬಲ ಕಾರಣ. ಈ ದುಷ್ಪರಿಣಾಮಗಳನ್ನು ತಪ್ಪಿಸಲು ಯುದ್ಧದ ಸಂಪೂರ್ಣ ನಿರ್ಮೂಲನೆ ಸಾಧ್ಯವಿಲ್ಲದಿದ್ದರೂ ಅದನ್ನು ಹೆಚ್ಚೆಚ್ಚಾಗಿ ಸಾಧಿಸುವ ಪ್ರಯತ್ನ ಅತ್ಯವಶ್ಯ. ಜಗತ್ತಿನ ವಿವಿಧ ರಾಷ್ಟ್ರಗಳಲ್ಲಿಯ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ವಿಷಮತೆಯನ್ನು ತೊಡೆದುಹಾಕಿ ಜನತೆಯ ಕಲ್ಯಾಣ ಸಾಧಿಸುವ ಪ್ರಯತ್ನ ನಡೆಯಬೇಕು. ದಾರಿದ್ರ್ಯ, ಅಸ್ಪೃಶ್ಯತೆ, ವರ್ಣದ್ವೇಷ, ಸಂಶಯ ಮನೋವೃತ್ತಿಗಳನ್ನು ನಿರ್ಮೂಲಗೊಳಿಸುವದಶ್ಯ. ರಾಷ್ಟ್ರ ರಾಷ್ಟ್ರಗಳ ನಡುದಿನ ರಾಜಕೀಯ ಬಿಕ್ಕಟ್ಟು, ದುರಭಿಪ್ರಾಯ, ದ್ವೇಷಭಾವ, ಮಾಯವಾಗುವಂತೆ ಪ್ರಯತ್ನಿಸಬೇಕು. ಇವು ಮಾಯವಾಗಬೇಕಾದರೆ ತರುಣ ಪೀಳಿಗೆಗೆ ವಿಶಿಷ್ಟ ಪ್ರಕಾರದ ಶಿಕ್ಷಣ ನೀಡುವ ಏರ್ಪಾಟಾಗಬೇಕು. ಶಾಂತಿಯುತ ಸಹ ಜೀವನದ ಮಹತ್ವ ಹಾಗೂ ಅದನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತರುವ ವಿಧಾನಗಳನ್ನು ಅವರಿಗೆ ಕಲಿಸಬೇಕು. ಅವರು ಜಗತ್ತಿನ ನಾಗರಿಕರು. ವಿಶ್ವ ಸಂಸ್ಥೆಯ ಸದಸ್ಯರು ಎಂಬ ಅರಿವಾಗುವದಕ್ಕೆ ಸಹಾಯವಾಗುವಂತೆ ಶಿಕ್ಷಣ ನೀಡಬೇಕ. ಅಲ್ಲದೆ ಯುದ್ಧದಿಂದಾಗುವ ದುಷ್ಪರಿಣಾಮಗಳ ಬಗ್ಗೆ ಮಾರಕಾಸ್ತ್ರಗಳ ಉಪಯೋಗದಿಂದ ಇಂದಿನ ಹಾಗೂ ಮುಂದಿನ ಪೀಳಿಗೆಗಳಿಗೆ ಉಂಟಾಗುವ ಹಾನಿಯ ಬಗ್ಗೆ ಸರಿಯಾದ ಕಲ್ಪನೆ ನೀಡಬೇಕು. ಅಲ್ಲದೆ ರಾಷ್ಟ್ರ ಪ್ರೇಮವು ವಿಶ್ವಪ್ರೇಮಕ್ಕೆ ಪ್ರತಿಕೂಲವಾಗದಂತೆ ಅವು ಒಟ್ಟಿಗೆ ಬೆಳೆಯುವಂತೆ ಪ್ರೋತ್ಸಾಹ ಸಿಗಬೇಕು. ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಸಂಬಂಧಗಳನ್ನು ಹೆಚ್ಚೆಚ್ಚಾಗಿ ಸ್ಥಾಪಿಸಿ ಅವುಗಳನ್ನು ಮುಂದುವರಿಸುವ ಪ್ರಯತ್ನ ನಡೆದರೆ ಜಗತ್ತಿನ ಬೇರೆ ಬೇರೆ ಜನಾಂಗದ ಜನರು ಪರಸ್ಪರರನ್ನು ಭೆಟ್ಟಿಯಾಗಿ ವಿಶ್ವಕುಟುಂಬದ ಸದಸ್ಯರಾಗಿ ಬಾಳಲು ಕಲಿಯುವರು. ತಮ್ಮ ಉದ್ದೇಶಗಳನ್ನು ಸಾಧಿಸುವದಕ್ಕೆ ಸಾಮೂಹಿಕ ಪ್ರಯತ್ನ ಮಾಡಲು ಮುಂದಾಗುವರು. ಇಂದಿನ ಜಗತ್ತಿನ ಸಮಸ್ಯೆಗಳಿಗೆ ಯೋಗ್ಯ ಪರಿಹಾರ ಕಂಡು ಹಿಡಿಯಲು ಶಾಂತಿಯುತ ಸಹ ಜೀವನವೇ ತಾರಕವೆಂಬ ವಿಚಾರವನ್ನು ತರುಣರಲ್ಲಿ ಬಿತ್ತಬೇಕು. ವಿವಿಧ ರಾಷ್ಟ್ರಗಳಲ್ಲಿಯ ಸಾಂಸ್ಕೃತಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ ಹಾಗೂ ಸಾಮಾಜಿಕ ಭೇದಗಳನ್ನು ತೊಡೆದು ಹಾಕುವದು ಅಸಾಧ್ಯವಾದ ಮಾತು. ಯಾಕಂದರೆ ಜಗತ್ತು ವೈವಿಧ್ಯಮಯವಾಗಿದೆ. ಆದರೆ ಈ ವೈವಿಧ್ಯ, ಪರಸ್ಪರ ಪ್ರೇಮ, ಮೈತ್ರಿ ಸಹಕಾರಗಳಿಗೆ ಅಡ್ಡಬಾರದಂತೆ ವಾತಾವರಣ ತಿಳಿಯಾಗಿ ರಾಷ್ಟ್ರಗಳ ಜನತೆಯಲ್ಲಿ ವಿವೇಕ ಮೂಡಬೇಕು.

Geetamahatmya

Shri D. G. Deshpande.

Geetajayanti was celebrated in Gurudeva Ranade Mandir in a colourful way this year. There were competitions to recite chapters and stanzas from Geeta for school and college students. The response was good. Prizes were awarded to participants on the concluding day of the celebrations presided over by Sou. Ashatai Gogate.

Geeta is a great holy scripture of Hindu religion. Unfortunately the Hindus have not paid proper attention to the study and practice of the principles enunciated by Lord Krishna through this scripture. All efforts must be made to spread the message of Geeta not merely in our country but throughout the world.

One way of encouraging the study of Geeta is by establishing " Geeta study circles ". Mahatma Gandhi studied the scriptures of all the religions in the world. While in Africa, Mahatmaji established a " Geeta Study Circle " to spread the massage of Geeta. Gandhiji says " Geeta was my guide of all my activities in my life. Whenever I came across any difficult situation, I turned to Geeta for guidance. The term ' स्थितप्रज्ञ ' (balance minded) made a great impression on my mind. I had studied the Law of Trusts in England. Snail's ' Equity ' came to my mind while studying the message of Geeta. The Trustee may be in possession of property worth crores of Rupees of the beneficiary. but he cannot use even a paisa from it for his own purpose. While studying Geeta I could understand that an aspirent (मुमुक्षु) is like a Trustee. I realised that the principles of law are based upon the principles of religion. The origin of law is in religion. My respect for the science of law enhanced. I realised that religion is a thing to be practised in this life "

Gandhiji not merely studied Geeta but lead a life strictly according to the principles incorporated therein.

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